

BUDDHIST RELIGION AND MORAL EDUCATION

CLASS FOUR



National Curriculum and Textbook Board, Bangladesh

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Buddhist Religion and Moral Education

Class Four

Writers and Editors

Professor Dr. Sumangal Barua

Professor Dr. Sukomal Barua

Sreemat Dharmarakhit Mahathera

Dr. Jagannath Barua

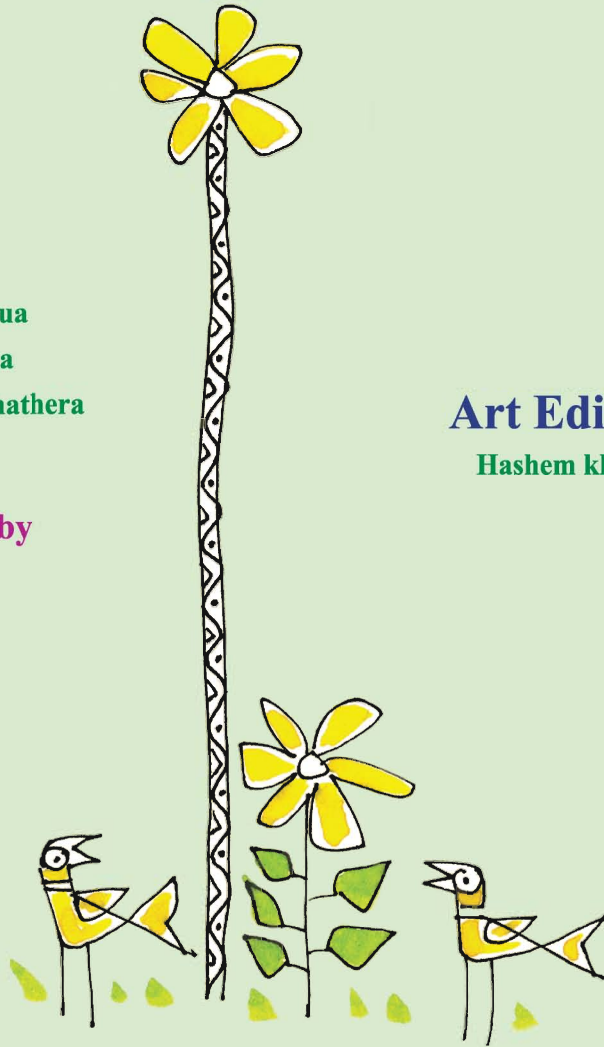
Translated and Edited by

Nipul Kanti Barua

Amit Prasad Mutsuddi

Art Editor

Hashem khan



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Abdul Momen Milton

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Preface

A child is a great wonder. There is no end to the thinking about his/her world of wonder. A child is a subject of contemplation for educationists, scientists, philosophers, child specialists and psychologists. The fundamental principles of children education outlined in the National Education Policy 2010 have been defined in the light of these contemplations. The curriculum for primary education has been revised to develop a child on the potentials of his/her innate amazement, unbounded curiosity, endless joy and enthusiasm keeping in view the all-round development of children's potentials. The aims and objectives of primary education were modified in the revised curriculum of 2011.

The necessity of learning Religion and Moral Education is becoming wider everyday. It is utmost necessary at primary level. Because, at this age, a child's religious and moral base is strongly developed. Keeping this in mind, the section of Moral Teachings has been added in the **Buddhist Religion and Moral Education** especially the noble teachings of the Buddha's doctrine-morality or moral characteristics have been emphasized in this textbook. It is our earnest expectation that the learners would come forward to develop family, society and their dear motherland Bangladesh being saturated with human virtues and values. Especially, the noble life of the Buddha, Silas (Moral Education) or precepts, places of pilgrimage, parables of jatakas instructive information and lesson-wise portraits will attract children mostly.

To make the young learners interested, enthusiastic and dedicated, Bangladesh Awami League Government under the dynamic leadership of the Honorable Prime Minister Sheikh Hasina has taken initiatives to change the textbooks into four colors, and make them interesting, sustainable and distributed free of cost since 2009. The textbooks of Pre-primary, Primary, Secondary, Ibtedaie, Dakhil, Dakhil Vocational and SSC Vocational level are being distributed free of cost across the country which is a historical initiative of the present government.

My sincere acknowledgement and thanks to all who had helped in different stages of composition, edition, rational evaluation, printing and publication of the textbook. Though all cares have been taken by those concerned, the book may contain some errors/lapses. Therefore, any constructive and rational suggestions will be highly appreciated for further improvement and enrichment of the book. We will deem all our efforts successful if the young learners for whom it is intended find it useful to them.

Professor Narayan Chandra Saha

Chairman

National Curriculum and Textbook Board, Bangladesh

CHAPTER ONE

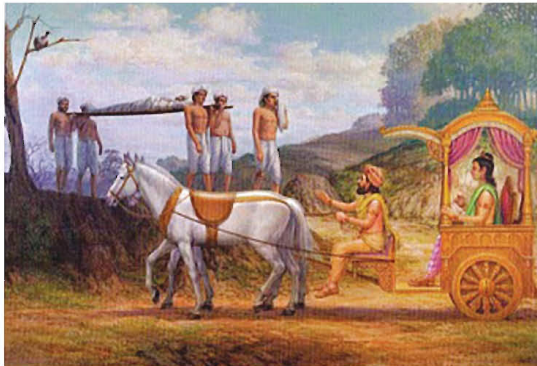
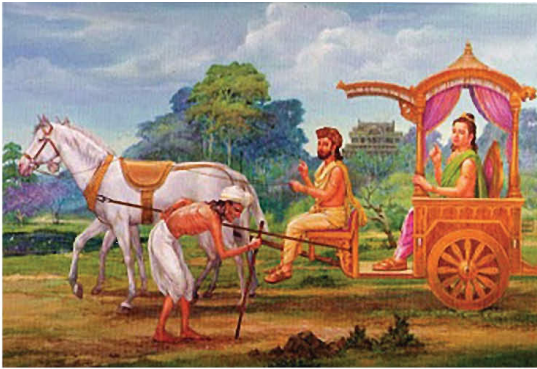
Goutama Buddha

It is two thousand and five hundred years ago, there was a kingdom named Kapilavastu at the foot of the Himalayas. Suddhodana was the name of king of that kingdom. The name of the queen was Mahamaya or Mayadevi. On a certain fullmoon day of Baishakha Mahamaya was going to her father's home rising in a palanquin. A son was born when the queen reached in the Lumbini grove. King Suddhodana became happy as a male child was born. Having been fulfilled of their child 'Sidhartha'. King Suddhodana called in astrologers (fortune tellers) to examine fortune of their new child. The astrologers examining the fortune of the child told if the prince stayed in the palace he would become Raj Chakraborty (Paramount leader). Else, if he would leave the palace he would become the Buddha. But one of the astrologers ascertained that this new born child must become the Buddha.

The astrologers also told that this prince would become ascetic leaving the worldly life having seen a crooked old man, a sick person, a dead man and an ascetic. So to avoid those four incidents (nimittas) the king took great care. King Suddhodana built three palaces suitable for three seasons. He made arrangement to make recreations for the prince.

Prince Siddhartha was then nineteen years old. To prevent the prince from being ascetic leaving the palace, the king got preparation to make him married off. In a certain day the marriageable young beautiful girls of the kingdom came in front of the prince. They accepted (one by one) gifts from the hands of the prince. At last Jashodhara, the daughter of Dandapani appeared before Goutama Siddhartha. The prince putting a ring off his own finger put on the finger of Jashodhara.

After marriage, the days of Siddhartha passed in happiness. Now the prince Siddhartha was twenty nine. After long periods the prince desired to visit the city. The king made arrangements for the prince to visit the city.



Prince Siddhartha observing four incidents

The prince went out on a horse-drawn-chariot with the coachman named Chhandaka. On the first day, he visited to the east. After having gone a few way the prince saw a crooked old man. The man was walking with the help of a stick. He was trembling violently. Prince Siddhartha asked the coachman, 'Who is this man?' Then Chhandaka told-'Sir, this man is a decrepit old man. Someday you will also be an old man.' Hearing this the prince became disheartened. That day he returned to the palace with a heart full of sorrow.

Second day he went out to visit to the south. That day he saw a sick person. He was struggling in pain. Asking coachman prince Siddhartha knew that he was suffering from illness. One day he also might be sick. That day too the prince returned home with a heavy heart.

On the third day, he went out to visit to the west of the city and found a dead man. Four people were carrying him to the cremation ground. Many

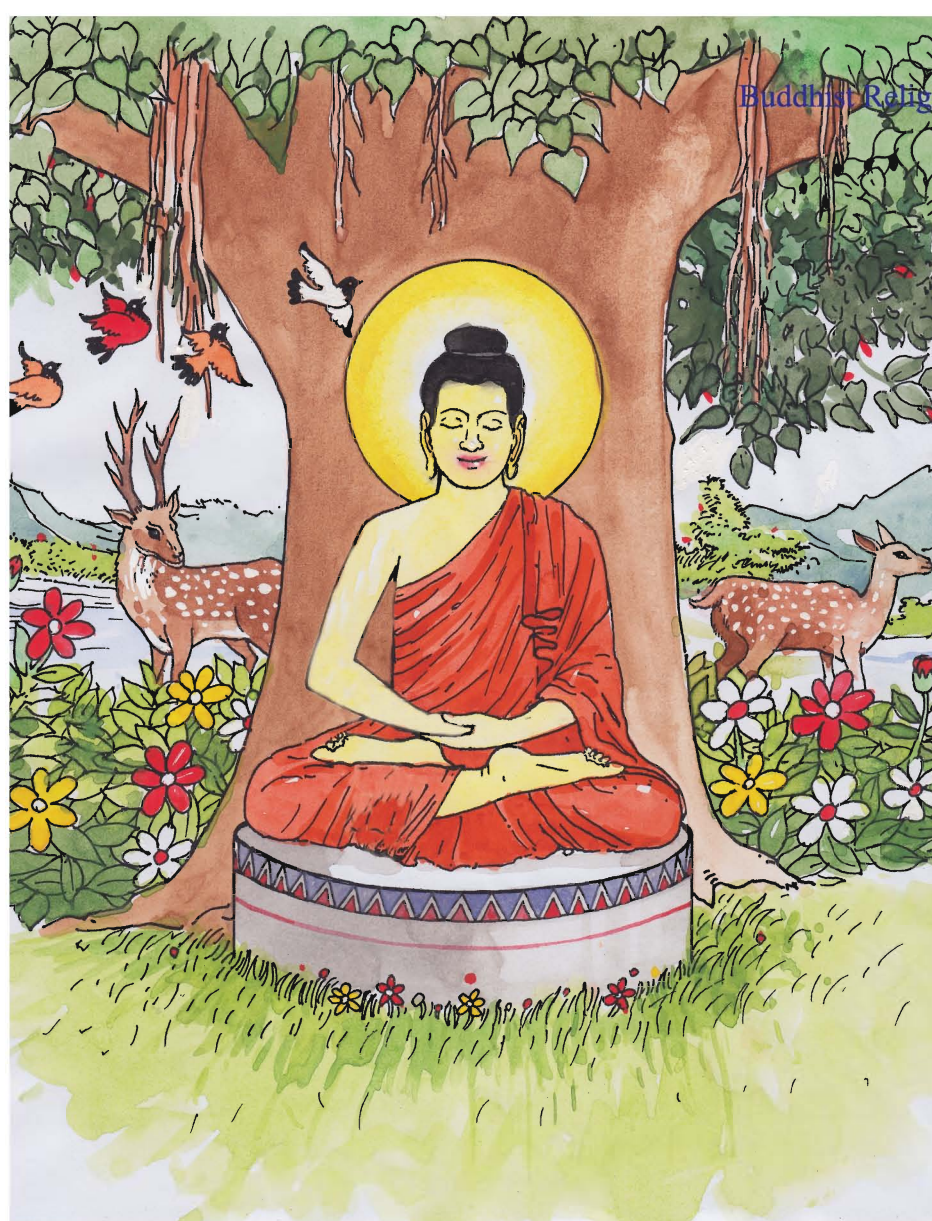
people were crying. Prince Siddhartha asked the coachman and could know that one day he also must die. That day too prince Siddhartha came back to the palace with grieved mind.

On the fourth day he went out to visit to the north of the city. That day he became glad to see an ascetic putting on cloth dyed with red ochre. Then the prince decided thinking that he would take the life of an ascetic retiring from the worldly life. Returning to the palace he got a news that he had have a son taken birth. Hearing the news he uttered, 'Rahu (Enemy) had come to devour me.'

Hearing the word 'Rahu' from the prince the new born child was named Rahula. Prince Siddhartha being seated in a lonely place was thinking himself how he could get rid of the crooked old man, a sick person and a dead man.

The night was fullmoon in the month of Ashara. The city of Kapilvastu was lighted fully with the moon-lit light. Siddhartha thought that it was the proper time to leave the palace, so he asked the coachman Chhandaka. Chhandaka brought arranging the horse Kanthaka by name. The prince Siddhartha went to the bed-room of Joshodhara. Standing at the door he looked a moment at the new born child. Then he left the palace at dead of night. Later Prince Siddhartha and coachman Chhandaka ascended on the back of the horse. At dawn they arrived on the bank of the river Anoma. He put off all the imperial dresses and bade farewell Chhandaka. Chhandaka returned to the palace with a sad heart. Then Siddhartha cut his own hair with his sword. He made the hair fly on the sky. The deities received the hair and founded them in a monastery.

The prince Siddhartha was going to hermitage to hermitage. At first he went to the monastery of a hermit Arar-kalam by name. Next he went to Rudraka Ramputra's hermitage. But he found no possibility of attaining to get rid of sufferings; he then determined to meditate himself. After that he meditated with five meditators named Koundinya, Bhaddiya, Bappa, Mahanama and Aswajita . But later he left them and then he absorbed



Siddhartha Goutama in firm meditation

himself in deep meditation in a cave named Dungenwari hill near Gaya. Leaving food and sleep he began meditation. The blood and the flesh of the body became dry. He lost the strength even to move. He was reduced to a skeleton.

By this firm meditation his body became lean and thin. Then Prince Siddhartha thought salvation would not be attained, neither by austerity nor by worldly pleasure.

So he chose the middle path and thinking this he started for Senani village. From then the prince Siddhartha started on taking little food. For this reason he got back strength in his body.

Arriving at Senani village he sat down under a holy fig tree. Sujata was the chaste(respectable) woman of that Senani village. She promised herself after marriage if she would have in her womb a son firstly she would offer worship to the tree deity.



Sujata's offering rice made with milk and sugar to Siddhartha Goutama

Sujata had a maid servant called Purna. Sujata ordered Purna to make clean under the fig tree. Going back home she informed Sujata that there was sitting the tree deity under the fig tree. In a hurry Sujata went in front of the tree-deity having taken Payesanna (rice made with milk and sugar). She paid her adoration to the deity and offered the food made of rice. Goutama Siddhartha took the food. Being satisfied she said to the deity, 'Oh deity! bless my son so that he could be happy.' The prince Siddhartha told, 'Devotee! may your desire be fulfilled! May your son be blessed'.

Then having taken the food Goutama Siddhartha took bath in the river

Nairanjana. Floating the gold plate on the river water he promised himself if I could attain the enlightenment (Buddhahood) the gold plate would go against the current. According to his wish the plate went against the current. Then he became sure that he would certainly attain the Buddhahood.



Under the fig-tree Goutama Siddhartha defeated sinful Mara

It was the fullmoon night in the month of Baishakha. It was moon-lit everywhere. At this time Goutama Siddhartha went to the village Uruvilva on the bank of the Nairanjana river. It was before sunset. There was a big fig-tree there. He sat under the fig-tree in hard seat-facing the east.



Goutama Siddhartha having attained Buddhahood

After having taken seat he determined himself-

"My body and soul be dried on this seat,
Bones, skin and flesh be all destroyed,
Without attaining perfect knowledge in this rare world,
My body will not move from this seat".

At this time sinful Mara riding on the back of the elephant Girimeghla which was of wonderful appearance, came before Goutama Siddhartha with a roaring sound and with the weapons on his thousand hands tried to break the meditation of Siddhartha frightening him. He threw hot stones on to Siddhartha. But all his attacks and attempts became failure. Goutama Siddhartha was unagitated (firm) in his determination.

Having been restless the sinful Mara ordered his daughters Rati, Arati and Trishna to break Goutama Siddhartha's meditation. But the daughters of Mara could not break the meditation of Goutama Siddhartha any way. At last Mara was compelled to run away with his forces from the front of Goutama Siddhartha.

By this way Goutama Siddhartha defeated Mara. Again he absorbed himself in deep meditation. The night was in the western sky. In the third part (Jam) of the holy night Siddhartha attained the Buddhahood (Enlightenment) destroying all desires after six years, hard meditation.

Goutama Siddhartha was then thirty five years old. When he attained the Buddhahood the deities showered flowers. The light was focussed all over the world attaining the unobtainable enlightenment (Buddhahood) the Buddha uttered this Udan Gatha gladly-

"I've got you through many hardships,
Oh household maker! you can never make any house.
Your hold has been broken, foundations destroyed,
Mind's free from prejudices, desire is subdued.

After six years' hard meditation He became the Buddha. Having been the Buddha He enlightened the world's people with the light of knowledge.

Exercise

A. Put tick (✓) mark against the right answer :

1. In which age prince Siddhartha got married off?

- | | |
|------------------------|-------------------------|
| a. In fifteen years | b. In nineteen years |
| c. In twenty one years | d. In twenty five years |

2. How many scenes did Siddhartha see during the time of visiting the city?

- | | |
|---------|----------|
| a. Four | b. Five |
| c. Six | d. Seven |

3. What's name was Kanthaka?

- | | |
|-------------|----------|
| a. Elephant | b. Horse |
| c. Ass | d. cow |

4. How many years did prince Siddhartha meditate hardly?

- | | |
|----------------|----------------|
| a. Six years | b. Seven years |
| c. Eight years | d. Nine years |

5. Who offered Siddhartha payasanna of man?

- | | |
|-------------|-------------|
| a. Bishakha | b. Gautami |
| c. Sujata | d. Hemalata |

6. What is the cause of taking birth?

- | | |
|--------------|------------------|
| a. Thirst | b. Luxuriousness |
| c. Enjoyment | d. Happiness |

B. Fill in the gaps :

1. Else, if he would leave the _____ he would become the Buddha.
2. A _____ person was struggling in pain.
3. The deities received the hair and _____ them in a monastery.
4. He threw hot _____ on to Siddhartha.
5. When he attained the Buddhahood deities showered _____ .

C. Match the group of words from both the sides :

Left	Right
1. An astrologer ascertained that	1. Deep meditation.
2. This man has become ascetic	2. The meditation of Siddhartha.
3. Prince Siddhartha started	3. the newborn child will become the Buddha.
4. In search of truth the Prince	4. to get rid of distress and suffering.
5. The daughters of the Mara also could not break	5. reached the village of Senani.
	6. went out for a visit to the city.

D. Answer in brief :

1. What would become Goutama Siddhartha leaving the worldly life?
2. How many palaces were built for the prince Siddhartha?
3. Of which kingdom was Suddhadana king?
4. In which full-moon Goutama Siddhartha left the palace?
5. Who offered Goutama Siddhartha Payesanna?
6. In which years old Goutama Siddhartha became Buddha?

E. Answer the following questions :

1. Write about the marriage ceremony of the prince Siddhartha.
2. Describe the visiting the city by Siddhartha.
3. Who were the saints that Goutama Siddhartha went to seek salvation?
4. Describe hard meditation of Goutama Siddhartha.
5. Write the Udana Gatha that uttered by the Buddha after attaining enlightenment (Buddhahood)

CHAPTER TWO

Triratna Bandana

(Tribute to the Triple-gem)

In Buddhism 'Triratna' is an important subject. The Buddha, the Dharma and the Sangha are called 'Triratna' in a word. You know the meaning of 'Tri' is three. The word 'Ratna' means invaluable things. So these three 'Ratna' are known as 'Triratna' (Triple gems). Triratna is the greatest of all valuable things in the world.

In the world there are so many gems which are worldly gems. These are momentary. But the gems the Buddha, the Dharma and the Sangha ratna are permanent. Remembering these three gems we can obtain great welfare. We can attain heavenly happiness after death.

The virtue of the three gems is unlimited. In the worldly life gems are used for enjoyment. Those gems do not go with a man after-life. But if we go to the three gems for our refuge we can attain virtue. This virtue takes a man in the delightful world after death. So everybody should take refuge to the three gems regularly. Everybody should take refuge to the three gems with due respect. The Buddha is the greatest of the three gems. The word 'Buddha' means wise. The Buddha's messages are known as 'Dharma'. The word 'Dharma' means moral words. Those who perform the moral principles and obey them are well-known as 'Sangha'(group of monks). The virtues of the three gems are endless. It is impossible to describe virtues of the three gems. The virtues of the three gems will never be ended, the though imaginary time ends.

According to Buddhism the dignity of the three gems is above all. So the respectable devotees remember regularly the unlimited virtues of the three gems. Those who do not take refuge to the three gems their life is worthless. If we take refuge to the three gems we must be happy in life. For this, the Buddhists take refuge to the three gems regularly.

The virtues of the three gems are endless. We should recite the praising

verses of remembering the virtues of Triratna. Praising verses are the panegyric. By reciting the praising verses we can purify our mind. Virtue grows in mind. Heavenly happiness is attained after death.



The parents with the children are worshipping the Triratna

Adoration to the nine virtues of the Buddha

Bhagwan Arhat Samma Sambuddho.
Vijjacharana Sampanna, Sugatovishuddha;
Purushdamya Sarathi who is silent,
Shasta, the greatest man, the god.
He is glorified with nine virtues
So He is called Bhagwan.
I'll move with respect in mind.

Adoration to the Six virtues of the Dharma

Well-explained is this Dharma propagated by the Buddha,
Self-observed, not bound by time, praised by saints,
It's worth seeing, meant for attaining Nirvana,
Wise men know it to be the way of salvation.
Dharma is the best shelter, none other else,
Success with this Truth, may I be blessed

Adoration to the Nine Virtues of the Sangha

Su-Magga is well-performed by disciples of the Buddha,
Rijupath is followed by the Shrabaka, good people.
Nyaya Dharma is followed by the sons of the Buddha
Samichin is performed by the Aryan, the pure soul.

These people can be welcomed with respect,
Another jewel can be given donations.
The great recipients of gifts, the most gracious,
They're highly glorified, deserve Anjali.
Essence in the silent holy places of the world.
It's the best to get over sorrows and unhappiness.

The virtues of the three gems are given below-

It is told before that Buddha, the Dharma and the Sangha are known as triple gems. By Worshipping to the immense virtues of the three gems men can earn welfare. There are nine qualities of the Buddha, six qualities of the Dharma and nine qualities of the Sangha given below in Pali and English-

Worship to the nine qualities of the Buddha

Pali

Itipi so Bhagava Araham, samma Sambuddho, vijjacarana sampanno,
sugato, lokabidu, anuttaro, purisodamma sarathi, satthadevamanussanam,
Buddho, Bhagava ti.

English

Such, indeed, is the Blessed one, perfected fully awakened, endowed with knowledge and virtues having walked the right path, the knower of the world, incomparable of guide of willing persons, teacher of gods and humans, awakened and blessed.

Worship to the six qualities of the Dharma

Pali

Svakkhato Bhagavata dhamma sndhittika, akalika, ehipassiko, opanayiko, paccattam veditabbo vinnuhi ti.

English

Well taught is the teaching of the Blessed One, of immediate advantage, timeless, inviting to experience, leading onward, to be known individually by the wise.



The devotees with children in front of the Buddha are worshipping the Tiratna

Worship to the nine qualities of the Sangha

Pali

Supatipanno bhagavato savakasangho, ujupatipanno bhagavato savakasangho, nayapatipanno bhagavato savakasangho, samichipatipanno bhagavato savakasangho, yadidam cattari purisayugani atthapurisapuggala esa bhogavato savakasangho, ahuneyo, pahuneyyo, dakkhinoyyo, anjali karaniyyo anuttaram punnkkhettam lokassa ti.

English

Wholesome in conduct is the community of the disciples of the Blessed One, honest in conduct is the community of the disciples of the Blessed one. These four pair of persons, eight individuals is the community of the disciples of the Blessed One, worthy of offerings and hospitality, gifts and homage is an incomparable field of merit for the world.

To the Buddhists the three gems are very sacred and worthy to worship. So we should always pay respect to Triratna. As they have endless virtues we should show respect to have welfare. Those who pay respect to the three gems they become pious (religious men). The religious men get respect from other people. The deities also save them from danger. So, it is every one's duty to show respect to the three gems.

Everyman performs his own religion. The Buddhists have to perform Pancashila (Five Precepts) everyday. Having been sheltered to the Shila (precept) one should show Bandana tribute to the three gems-the Buddha, the Dharma and the Sangha. Everyone should practise to worship to the three gems two times in morning and evening. All the time of worship one should utter the virtues of the three gems. After that one should utter any part of the verses from the Tripitaka to attain(acquire) welfare . By Sutta recitation (reading) and discussion from the religion purify the mind. Our duty to practising of the worship of the three gems that reflect our own life. We should be careful to reflect the practice of worshipping to the three gems ourselves and others too.

Exercise

A. Put tick (✓) mark against the right answer :

1. What is the meaning of 'Tri'?

- | | |
|----------|----------------|
| a. Three | b. Thirty |
| c. Tran | d. Three kinds |

2. How many virtues does the Buddha have?

- | | |
|----------|-----------|
| a. Eight | b. Nine |
| c. Ten | d. Twelve |

3. Which refuge welfares a man in all respects ?

- | | |
|-----------|---------------|
| a. King | b. Gems |
| c. Wealth | d. Three gems |

4. Who is the 'anuttaro puriso damma sarathi'?

- | | |
|------------|-----------|
| a. King | b. Yakka |
| c. Teacher | d. Buddha |

5. Who are the 'Supatipanna'?

- | | |
|------------|------------|
| a. Sarathi | b. Sangha |
| c. Bhikshu | d. Upasaka |

6. What advice should you give man to do?

- | | |
|-------------------|---------------------|
| a. Surya Bvandana | b. Chandra Bandana |
| c. Deva Bandana | d. Triratna Bandana |

B. Fill in the gaps :

1. Buddha, Dharma and _____ are the greatest gems.
2. The virtues of the Buddha, Dharma and Sangha _____ like _____ .
3. By Bhagwan _____ well _____ .
4. To Triratna _____ become pious.
5. Every man performs _____ his own religion.
6. At the time of Bandana should utter the _____ .

C. Match the group of words from both the sides :

Left	Right
1. If we take refuge to three gems	1. the Only receipient of Worship.
2. According to Buddhism	2. virtues are earned.
3. I shall attain Nibbana	3. for the cause of the Buddha.
4. Only human being	4. the dignity of the triple gem is above all.
5. The Triple-gem in the world	5. wants happiness.
	6. should be careful.

D. Answer in brief :

1. What is the meaning of the word 'Triratna'?
2. Who take refuge to the 'Three gems'?
3. What are the Buddha, the Dharma and the Sangha like boundless?
4. By worshipping whose mind and heart become virtuous ?
5. Who is called 'Arahant'?

E. Answer the following questions :

1. What is Triratna? Describe the virtues of the Triratna?
2. Write the nine virtues of the Buddha in poetic verse.
3. Write the Bandana in Pali to the Buddha's nine virtues and six virtues of the Sangha.
4. Write the nine virtues of the Sangha in English.
5. Describe what welfares are attained by worshipping Trisharana.
6. Describe the good effects of worshipping the Triratna.

CHAPTER THREE

Worship with Food and Drink

Do you know what the meaning of 'worship' is? You also have learnt about this in class three. Let us discuss about worship in brief.

'Worship' means to offer homage, respect and prayer. It has more meaning too; For example-adoration, prayer and praise. We remember the virtues of the Buddha with respect. We follow the ideals of the Dharma and the Sangha. Besides, we worship to the holy Mahabodhi, the Seven great places and the Chaitya etc. Worship can be done by two ways. Firstly, by worshipping to the three gems and sutta recitations etc. Secondly, by donating flowers, candles, food, drinking etc.

Various kinds of things are used for worship. Different materials are used at different worships like-plates, glass, candles, incense, the incense-stands etc. On the other hand, ingredients of worships are needed like mangoes, blackberries, banana, jackfruits, liches, apples, pineapples, grapes etc. Beside, various kinds of food, juice of fruits and drinking water etc.

What happens by worshipping? By worshipping mind becomes beautiful and sacred, it removes greed, envy and illusion from the mind. A sense of piety develops on the mind. Generosity are created in mind, religious mind grows. It spreads mind and mind becomes generous. Mind becomes sorrowful finding distress. Sympathy grows. Kindness grows to the poor and distress

Besides, religious mind awakens. Mind spreads to the virtuous act. Sacrificing mind grows. Enthusiasm grows in mind. They are good deeds, so welfare is done. Virtues are earned. So worshipping is the step of the progress of mankind.

Everyday you will offer food and drinking going to the monastery or at the home.

Worship with food and drink

Do you know how to worship food? Food worship is to be done before twelve at noon. To perform the worship you will wash face and hands very well. To be kept neat and clean.



Devotees, Boys and Girls performing the Food Worship

Now we shall learn about the materials and rules of worshipping of food. The materials of food worship are plates, water, various kinds of fruits and food etc. on the dish very nicely. You will keep the dish well. You will put rice, delicious curries, various kinds of fruits and sweets etc. on the dish very nicely. You will keep the dish beautifully the place before Buddha. You will give a glass of water with it. Then you will kneel down with the palms of your two hands put together.

First you will perform the Triratna Bandana, bring respect and honour in your mind to the three gems. If you offer food worship in the vihara then you will have to recite the verse of Food worship with the Bhikshu. Otherwise you will recite yourself. At the end of the worship you will bow to the Buddha with the palm of your hands put together. If the Bhikshu is present you have to pay Bandana to him too. The verse (panegyric) of the food worship is given below-

Food Worship

Adhibasetu no Bhante, bhojanong parikappitang
Anukampang Upadaya patiganhatu uttamong.

English

Oh the religious master, good food according to your taste has been prepared. Please have this good food.

The food worship in verse

There are enough good smelled food and curries
And many other things to be eaten, sipped and drunk.
I've offered all the good foods
Accept it and shower kindness to me.
With this Bandana, the worship and with this enlightenment
Let all desires and sufferings be overcome.

The drinks worship

What is drunk is drink. We offer drinks, sharbat and different drinks etc. to the Buddha. This offering is called the drinks worship. Do you know how to perform the drinks worship? At first you need to take a beautiful and clean pot and you have to fill it with pure and clean drinks. with the pot of drinks in your hands you will kneel down before the picture or the image of the Buddha. First you will do the Triratna Bandana with perfect attention. Bring respect to the drinks worship melodiously. Next you will keep the pot of drinks before the image of the Buddha and you will do Bandana. The verse of the drinks worship is given below :

Worship with food and drink

Pali

Buddhassanenal pujemi mochanatthaya battato,
Dakaggamagga sinchato Labhami paramang sukhang.

English

I'm worshipping Buddha with this drinks to free myself from the world cycle. Offering this water I as if achieve supreme happiness from one birth to the next.

The drinks worship in verse

By offering this water brought by us.
We are worshipping and worshipping lord Buddha .
Thirst quenching pure drinking drinks,
It's clean, holy and very cold.
We remember you, offering you cold drinks,
As if we have happiness in every succeeding birth.

You will memorize the panegyrics (verses) of Food and drinks worships. You will offer worship to the Buddha regularly going to Bihara. If the Bihara is far away from your house, worship can also be offered before image or picture of the Buddha in the house. You can recite the verses in different festivals in the house. You can recite the verses in different festivals too. Regular worship will gradually develop a sense of charity in your mind. The mind will be purified. You will be kind to the poor, the helpless and the distressed. You will give food to hungry. You will give away clothes to the clothless (needy). You will give shelter to the homeless. As a result of all this charity, your sufferings will be relieved. Desire and thirst will be destroyed.

Exercise

A. Put tick (✓) mark against the right answer :

1. Worshipping means—

- a. To remember the virtues of the Buddha respectfully
- b. To save the precepts of the Buddha
- c. To recite the precepts of the Buddha
- d. To read out the sacred Tripitaka.

2. What is Puja (worship) stair of human life?

- a. Progress
- b. Degradation
- c. Recess
- d. agreement

3. What happens by worshipping?

- a. remove the enviousness
- b. grow the greed
- c. grow enviousness
- d. degrades honour and respect.

4. When should food worship be done?

- a. in the evening
- b. before 12 at noon
- c. before 12 at night
- d. in the afternoon

5. You will offer regularly—

- a. Bandana
- b. respect
- c. Worship
- d. houour

6. To the poor and distress —

- a. grow kindness
- b. to grow entireness
- c. grow enmity
- d. grow happiness

7. Arranging the ingredients for worshipping—

- a. somehow
- b. at sixes and sevens
- c. as one likes
- d. nicely

8. The verse of worshipping recites

- a. singing
- b. melodily
- c. Laughing at
- d. shouting

9. Those who are foodless—

- a. give them clothes
- b. give them Tiffin
- c. give them shelter
- d. give them food

B. Fill in the gaps :

1. We remember respectfully _____ to the Buddha.
2. Different materials are used _____ different worships.
3. The materials of the food worship are _____ different fruits and foods.
4. Adhibasetu no Bhante bhojanong _____ .
5. Dakkaggamagga inchanto Labhami paramong _____ .
6. _____ have this good food.

C. Match the group of words from both the sides :

Left	Right
1. According to the difference of worship	1. plate water different fruits and foods.
2. These are right actions	2. mochanatthhaya battato
3. The materials of the worship of food are	3. pure drinks.
4. To be free from the cycle of the world we are	4. so many welfares are accomplished.
5. To fulfill the thirst	5. worshipping the Buddha with this drink.
	6. There are different materials.

D. Answer in brief :

1. What is the meaning of the word worship?
2. What are the materials (ingredients) of food worship?
3. What is worship with drinks?
4. What is produced by reciting the verses regularly?
5. When does Food worship to be done?

E. Answer the following questions :

1. Say the objectives of doing worship.
2. Describe the rules of Food Worship.
3. Write the verse of food worship accurately in Pali.
4. Put the importance of drinks worship.
5. Explain the significance of the Food Worship

CHAPTER FOUR

Uposatha Shila

The Buddha has asked to follow some rules to build up man's character. These are called Shillas (Precepts). Shilas may be called rules, laws, doctrines or discipline. The another name of Shila is restraint. The ideal of the Buddha's teaching is Shilas (precepts).

The importance of performing Shila is very much. Men do deeds good or bad. If one does bad work he has to suffer ill-result and if one does good work he gets good result. A good Character man's mind always runs through good way. Everyone praises one whose character is good. Those who do not follow the rules of shilas, they do not hesitate to do sever ecrime. Ill charactered man's mind is restless. By performing shilas one gets happiness. The person who follows the shilas his body. Speech and mind be self restrained. His good fame spreads all around. After death he is blessed (He is taken to heaven). Nirbana can easily be achieved by him. So it is very important for everyone to perform the shila in human life.

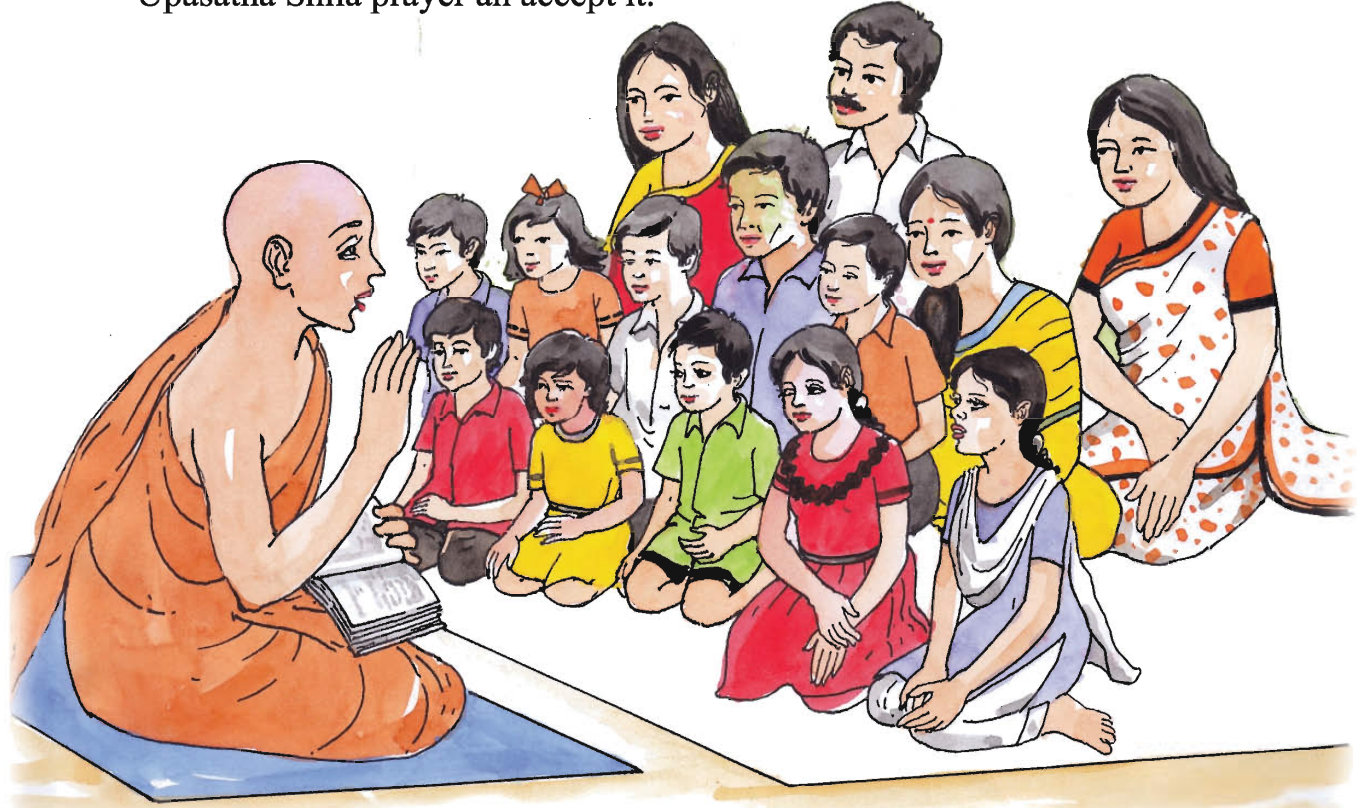
There are two kinds of shilas for the house holders: The Panchashila and the Asthashila. The home keepers must perform the Panchashila. You have learnt about the panchashila in class three. Now you will learn about Asthashila.

Now we shall learn what Upasatha is. The word Uposatha means Fast. The last day of the dark fortnight (Amabasya). the full moon and the eighth day of either fortnight are called the Uposatha days. On these days the devotees(Uposathikas) perform the Ashtashila. For this reason, Ashtashila is called Uposatha Shila too. To form the truthful life it is necessary to perform Astashila. The tradition of following the Uposatha has been continuing from the Buddha's time.

Now we shall learn how to observe the Ashtashila or the Uposatha Shila. On the uposatha days you will get up very early in the morning. After

Uposatha Shila

washing your hands, face and taking bath you will wear clean dress. You will go to the vihara, taking the materials of worship and offerings with you. While going to the monastery, you will remember the virtues of the Buddha. You must not walk on the way confusedly. (You will walk on the road in a controlled way). After having performed the Buddha worship and Bandana, you will go the Bhikshu. You will then kneel down with the palms of your two hands put together. Then you will perform the Uposatha Shila prayer and accept it.



Devotees along with the children performing the Ashtashila Prayer

The Ashtashila Prayer

Pali

Okasa aham bhante, tisanenasaha atthanga samannagatam uposatha
silam dhammam yacami, anuggahang katva silam detha me bhante,

Dutiyampi aham bhante, tisanenenasaha atthanga samannagatam uposatha silam dhammam yacami, anuggahang katva silam detha me bhante, Tatiyampi aham bhante, tisanenenasaha atthanga samannagatam uposatha silam dhammam yacami, anuggahang katva silam detha me bhante.

English

Venerable oh monk, pay attention please, I do pray for Uposatha shilam of Eightfold virtues with refuge to the Triple gems. Please offer me the percepts.

A second time, Venerable oh monk, pay attention please, I do pray for Uposatha shilam of Eightfold virtues with refuge to the Triple gems. Please offer me the percepts.

A third time Venerable oh monk, pay attention please, I do pray for Uposatha shilam of Eightfold virtues with refuge to the Triple gems. Please offer me the percepts.

The Astashila prayer is over.

Now the Bhikshu will utter :

Yameham vadami tam vadehi- Follow me what I say. The lay devotee then say (you'll say) Ama bhante- yes, I follow. Now the bhante will give (utter) the Ashtashila. He will utter the Ashtashila one by one in Pali. You will utter them one after one following him.

The Ashtashila in Pali

1. Panatipata veramani sikkhapadam samadiyami.
2. Adinnadana veramani sikkhapadam samadiyami.
3. Abrahmacariya veramani sikkhapadam samadiyami.
4. Musavada veramani sikkhapadam samadiyami.
5. Suramereyamajja pamadatthana veramani sikkhapadam samadiyami.

6. Vikalabhijana veramani sikkhapadam samadiyami.
7. Naccha-gita vadita-visukadassana mala gandha vilepana dharamamandana vibhu sanatthana veramani sikkhapadam samadiyami.
8. Uccasayana mahasayana veramani sikkhapadam ornaments.

The Ashatashila in English

1. I undertake the precept to abstain from killing
2. I undertake the precept to abstain from stealing
3. I undertake the precept to abstain from sexual misconduct
4. I undertake the precept to abstain from telling lies
5. I undertake the precept to abstain from taking intoxicants
6. I undertake the precept to abstain from having meals in the afternoon
7. I undertake the precept to abstain from enjoying dances, songs and music, applying cosmetics and putting on valuable armaments.
8. I undertake the precept to abstain from lying on valuable high bed.

The Bhikshu has given us the Ashtashila. We have accepted it. The Bhikshu will recite the Sutta arishing (us) our well-being. When the reciting of the Sutta will be over, we shall do Bandana to him addressing him 'Sadhu' three times.

Now we shall learn what the difference between the Panchashila and the Ashtashila is. There are five shilas in the Panchashila. And the Ashtashila has three additional shilas. These are as follows:

6. Vikalabhijana veramani sikkhapadam samadiyami.
7. Naccha-gita vadita-visukadassana mala gandha vilepana dharmamandanavibhu sanatthana veramani sikkhapadam samadiyami.
8. Uccasayana mahasayana veramani sikkhapadam samadiyami.

Those are in English :

6. I undertake the precept to abstain from having meals in the afternoon
7. I undertake the precept to abstain from enjoying dances, songs and music, applying cosmetics and putting on valuable ornaments.

8. I undertake the precept to abstain from lying on valuable high bed.

The third shila of the Ashtashila is different from that of the Panchashila. In the Astashila it is as follows in Pali

In English :

3. I undertake the precept to abstain from sexual misconduct.

House-holders should perform the Panchashila everyday. The devotees perform the Ashtasila on every Upasatha day. If it is not possible to go to the vihara, the Upasatha Shila can also be taken in one's own house.

You will also perform the Ashtashil on the Upasatha day. It has a lot of good effect on us. A story about its good effects is given below.

There was a rich man named Sudatta in Shrabasti during the time of the Buddha. He was kind and generous. He was like parents of the poor and helpless. Everyday he gave away food to the helpless. So he was known as 'Anathpindika. He was the first domestic worshipper of the Buddha. He was a great shilaban and pious. He performed the Uposatha Shila with great care. It was the tradition of his family that everybody would perform the Uposatha.

The Anathpindika had very faithful servant. On the uposatha day he went to plough the land at distant. When he came back in the afternoon, he saw then late afternoon. The servant took the Asktanga Uposatha Shila without having taken anything although it was helf Uposatha for him.

The night was far advanced. Everybody fell asleep. The servant could not sleep. He was very tired for his whole day's work. Besides he was fasting. He felt pain into his stomach. The pain was gradually increasing. Anathapindika asked him to take honey. But the pious servant did not take it at all because he would perform the Uposatha though it was helf the prayer. At last he died. After death he was reborn in the Himalayan areas as the god of trees.

Uposatha Shila

Shila is very important in the life of man. It is the basis of all good works. Without Shila a man's life cannot be purified. The shilaban person is praised for his patience. After death he enjoys divine bliss. The virtuous and respectful devotees perform the Ashtashila. You will also perform the Ashtasila on the Uposatha days. As a result, Your life will be perfect and virtuous.

Exercise

A. Put tick (✓) marks against the right answer :

1. Those who perform Shila what are they called?

- | | |
|-------------|--------------|
| a. Rich man | b. Shilaban |
| c. Wiseman | d. Conscious |

2. What is the meaning of the word Upabasa ?

- | | |
|----------|-----------------|
| a. Habit | b. Pure air |
| c. Fast | d. Unobstructed |

3. Who observe Uposath Shila?

- | | |
|-----------------|--------------|
| a. Householders | b. Shramanas |
| c. Teachers | d. Devotes |

4. How is the mind of ill-character?

- | | |
|-------------|-------------|
| a. steady | b. quite |
| c. teachers | d. restless |

5. What is the real name of Anathapindika?

- | | |
|---------------|--------------|
| a. Brahmadata | b. Jinadata |
| c. Sudatta | d. Devedatta |

B. Fill in the gaps :

1. The ——— of shilaban person spread all wand.
2. Whit the palms of your two hands you will sit.

3. Those who perform Ashtashil they donot desire —— anybody.
4. Anathapindika had a —— servant.
5. Ashtashila has the —— additional shilas.

C. Match the group of words from both the sides :

Left	Right
1. The ideal of the Buddha's teaching	1. remain self restrained
2. Shila in human life	2. go to the monastery with self control.
3. The body, speech and mind of the virtuous man	3. took the Uposatha shila.
4. Taking the materials of worship and offerings	4. is very important.
5. The servant without any food	5. are shilas(precepts)
	6. everybody took the Uposatha.

D. Answer in brief :

1. What is the meaning of the word 'Shila'?
2. How many kinds of shilas do the devotees generally perform?
3. Which shila is called the Ashtashila?
4. Mention accurately the third shila of the Astashila in Pali.
5. What is the shila based on ?

E. Answer the following questions :

1. Discuss the importance of performing shila.
2. Write the prayer of Astashila in Pali and English
3. Write the Astashila in Pali and English.
4. Describe the good affects of performing Astashila.
5. Write the story of the pious servant in your own language.

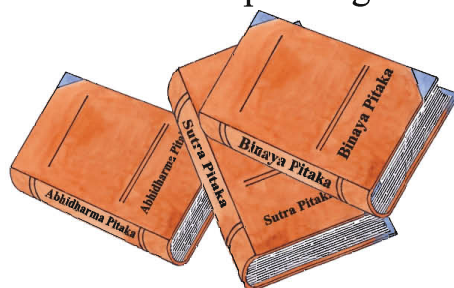
CHAPTER FIVE

Introduction to the Tripitaka

Sutra Pitaka

The Tripitaka is the name of the most sacred religious book of the Buddhists. The Tripitaka contains the messages and teachings of the Buddha delivered by Himself. This holy Tripitaka is the collection of so many scriptures. The Pali Tripitaka is divided into three parts. eg-

- a. Binaya Pitaka
- b. Sutra Pitaka
- c. Abhidharma Pitaka



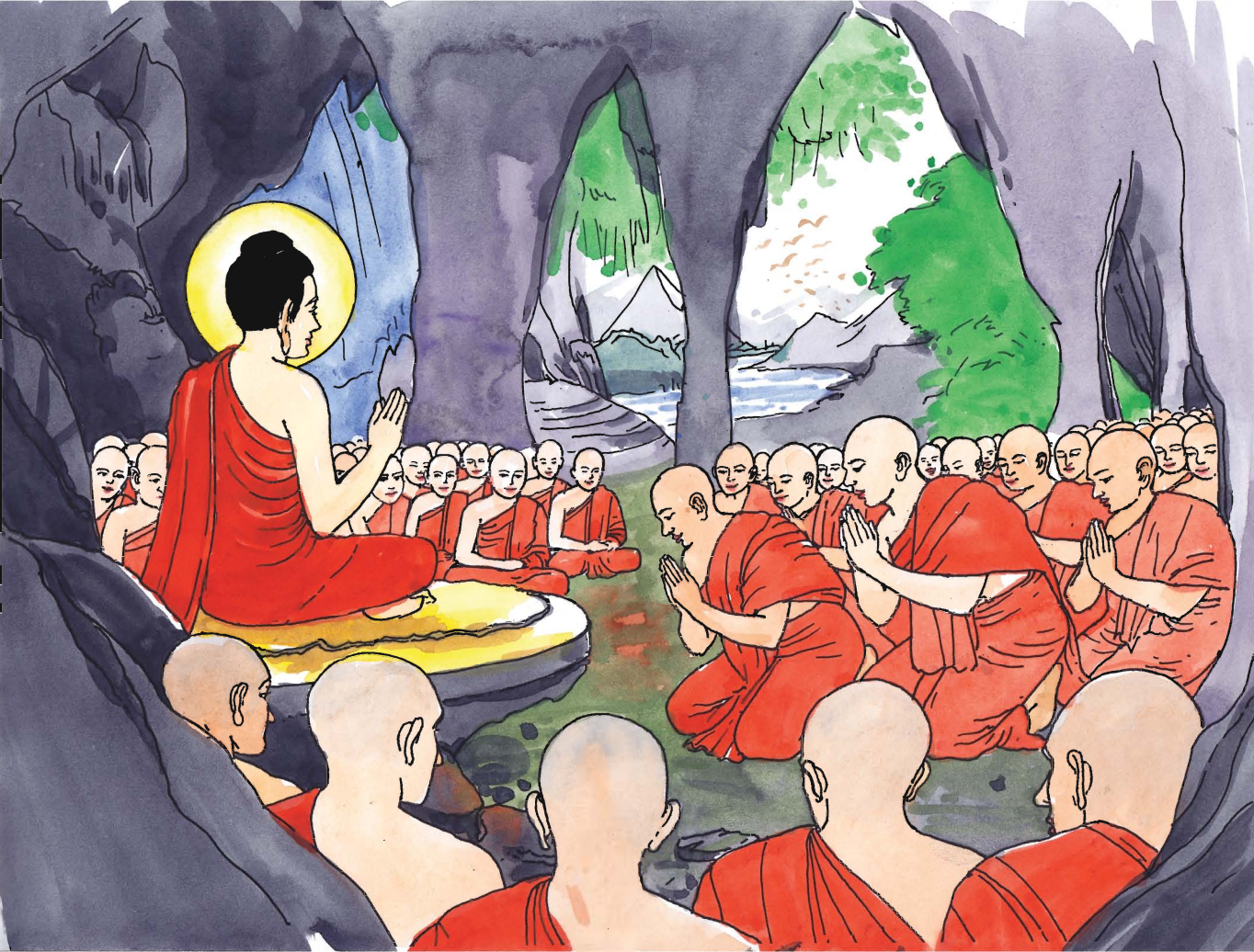
Compilation of the Tripitaka

The compilation of the Tripitaka possesses a long history. According to Pali literature. Goutama Buddha attained Mahaparinirvana (Great passing away) at the age of 80 years. The favourite disciples of the Buddha felt necessity to collect His messages. That is why the Buddhist Council was convened.

The Buddhist Council means (Sanagiti=Sam+giti) religious congregation, assembly, convention, conference, meeting etc. In fact where many enlightened (Arahant) monks assemble, religious sermons are sung ie, recited religious discussions are held unitedly is called Council. According to Buddhism many such Councils were held.

After three months of the Great passing away of the Buddha (Mahaparinirvana) the First Council was held under the chairmanship of Mahakashyapa. This Council was commenced at the cave of Saptaparni in Rajgriha. After one hundred years of the great passing away of the Buddha the second Council was held at Baishali. Thero Jasa was the

Chairman of this Council and emperor Kalashoka patronized the occasion. In this Council the religious sermons and rules (Dharma-Binaya) were recited once again.



The First Council at the cave of Saptaparni in Rajgriha

In three hundred B.C the Third Council was arranged during the reign of the emperor Ashoka. Moggalliputta Tissa was the chairman of the Council. One thousand learned (Arahant) Theros took part in it. This Council was held in the capital of Pataliputra. By recitation of Binaya, Sutra and Abhidharma the full Tripitaka was compiled.

Importance of the Tripitaka

The Tripitaka is the holy religious book of the Buddhists. During the Buddha's period there was no written Tripitaka. The messages and teachings delivered by the Buddha were traditionally practised by teacher and taught on the basis of listening. After Great Passing away of the Buddha there arose the difference of opinion about the Buddha's messages and teaching Binaya (rules). Later on by commencement of the Councils the Tripitaka was compiled properly. The first three Councils were very important. By compilation of the Tripitaka the advices and teachings were rightly preserved. The difference of opinion about the Buddha's teachings and deals among the teachers and taught was avoided. The genuine religious messages of the Buddha were specified. The reading of the Tripitaka of right messages of the Buddha is a pious deed.

For this reason, the importance and necessity of the Tripitaka are unlimited.

In this chapter there is discussion on the Sutra Pitaka. The Sutrapitaka is the second part of the Tripitaka. There are five Nikayas (Scriptures) in the Sutrapitaka. In Pali the Nikayas are:

1. Dirgha Nikaya 2. Majjhima Nikaya 3. Samjukta Nikaya
4. Anguttara Nikaya 5. Khuddaka Nikaya.

A short description of the five Nikayas is given below :

1. Dirgha Nikaya : Dirgha Nikaya is the first book of the Sutrapitaka. There are 34 verses in three parts of the Dirgha Nikaya. The verses are long and wide in size. So it is called Dirgha Nikaya. The fundamental subject matters of the verses of the Dirgha Nikaya are sacrifice, good conduct, concentration wisdom and contemplation with the reflection of impermanence and explanation of Nirbana(total extinction).

2. Majjhima Nikaya : This is the Second book of the Sutrapitaka. This

Nikaya is initially divided into three parts, eg. Mula Pannasa, Majjhima Pannasa and Upari Pannasa. There are 152 verses of middle size. To provide moral teaching through tales and advices is the main view of the verses of the Scriptures.

Majjhima Nikaya is the best of all five Nikays and the only authentic book. Its main lessons are to discuss on the life of the Buddha, Four Noble truth, Eight-fold path, the Cause and effect, Precepts, Meditation, Wisdom, the Five groups of existence and Nirbana.

3. Samjukta Nikaya : Samjukta Nikaya is designed with many small verses. So is the cause of its naming . There are five groups in it. In the Samjukta Nikaya there have been discussed about moral teachings and religious practices.

4. Anguttara Nikaya : This Nikaya is formed with eleven Nipatas (parts). The Nipatas have been composed according to their subject matters and their serial numbers. Every Nipatas is formed with some sections and verses. The verses are composed in both prose and poetry. In those Nipatas there are descriptions of the Buddha's messages and moral teachings. In fact, as the main subject matters the fundamental kinds of power, knowledge and conduct have been mentioned to be the step of attainment of Nirbana.

5. Khuddaka Nikaya : Khuddaka Nikaya is the last book of the Sutrapitaka. The meaning of Khuddaka is small, meagre. Composed in both prose and poetry the number of books in this Nikaya is 15.

The list of the books is given herewith-1. Khuddaka Patha. 2. Dharmapada 3. Udana 4. Itibuttaka 5. Sutta Nipata 6. Petabatthu 7. Bimanabatthu 8. Theragatha 9. Therigatha 10. Niddesa 11. Jataka 12. Patisambhidamarga 13. Apadana 14. Buddhahangsha 15. Chariyapitaka.

Among the books of Khuddaka Nikaya the subject matters of Dharmapada and Jataka are universal. These two books are very popular in the literature of the world.

In the books of the Sutrapitaka the Buddha's life, philosophy and complete messages have been composed therewith. We should obey the advices and build up our career accordingly.

Exercise

A. Put tick (✓) mark against the right answer :

1. Where are the Buddha's message and teachings described in?

- | | |
|---------------------|-------------------------|
| a. In Nikaya | b. In Councils |
| c. In the Tripitaka | d. In Abhidharma Pitaka |

2. How many parts are there in the Tripitaka?

- | | |
|----------|----------|
| a. Five | b. Three |
| c. Seven | d. Two |

3. What is the name of the first book of Sutrapitaka?

- | | |
|--------------------|--------------------|
| a. Dirgha Nikaya | b. Dharmapada |
| c. Majjhima Nikaya | d. Samjukta Nikaya |

4. Which Nikaya includes Dharmapada?

- | | |
|--------------------|--------------------|
| a. Samjuka Nikaya | b. Dirgha Nikaya |
| c. Majjhima Nikaya | d. Khuddaka Nikaya |

5. How many books are there in Khuddaka Nikaya

- | | |
|------|-------|
| a. 5 | b. 15 |
| c. 3 | d. 25 |

6. Who patronized the Third Council?

- | | |
|-------------------|----------------------|
| a. Emperor Ashoka | b. Emperor Kalashoka |
| c. Ajatashatru | d. Emperor Kanishka |

7. How were Dharma -Binaya collected?

- | | |
|---------------------------|------------------|
| a. By purnima (Full-moon) | b. By Council |
| c. By singing in praise | d. By Conference |

B. Fill in the gaps :

1. Goutama Buddha attained Mahaparinirvana in the age of — years.
2. Sutrapitaka is divided into — Nikayas.
3. The meaning of — is small, meagre.
4. There are — verses in the Dirgha Nikaya.
5. Majjhima Nikaya is the — of all five Nikayas.
6. There are — Nipatas in Anguttara Nikaya.

C. Match the group of words from both the sides :

Left	Right
1. Under the chairmanship of Mahakashyapa	1. There are 152 verses.
2. With so many small verses	2. Barga and Sutra (verses).
3. In Majjhima Nikaya	3. in the world literature.
4. Every Nipata is divided into some	4. Samjukta Nikaya. is formed.
5. The two books	5. the First council was hold.
	6. the only authentic books.

D. Answer in brief :

1. What is a Council (Samgiti)?
2. In which Council was the full Tripitaka compiled?
3. How many Nipatas are there in Anguttara Nikaya?
4. Why Samjukta Nikaya was so named?
5. Write the names of five books of Sutrapitaka.

E. Answer the following questions :

1. Describe on the compition of the Tripitaka.
2. In how many Nikayas Sutrapitaka divided into? Give the names of two Nikayas.
3. Give the short description of Samjukta Nikaya.
4. How many books are there in Khuddaka Nikaya? What are their names?
5. Write about the importance of the Tripitaka.

CHAPTER SIX

Right and Wrong Activities

Mental consciousness or desire is known as action. Life is full of actions. There are three doors of action: Body, Speech and Mind. Right action means honest activity. Due respect to the preceptor or priest, beneficence, building up moral character etc. are right actions. Good activities refer to right action. Human being is controlled by action.

Man becomes diseaseless by action. Gains long life. Owns vast wealth. Becomes wealthy. Is born of a high family. Becomes wise. Those who do not kill the animals they live for many days. Become long lived. Those who possess no violence they become handsome, beautiful. The result of right action is blissful. Kindness to the animals makes human being happy even after death.

The wrong action means bad deed or bad activity. Bad deed is the wrong action. Bad deed causes sufferings. Slaughter of animals is the cause of short life. Oppression to the animals makes a man sick. Due to this man goes to hell after death. Support of malice makes a man ugly looking. Disobedience to teachers, harmful activities, immoral character etc. are the wrong or bad deeds. The result of wrong action is dreadful.

The action overall controls the living beings of the world. So different kinds of human beings are found on earth. The examples are-rich and poor, strong and weak, healthy and sick, white and black, handsome and ugly, scholar and fool. What are the causes of these happenings? This difference occurs only due to right and wrong activities. This difference is found not only in human beings but also found in all living creatures.

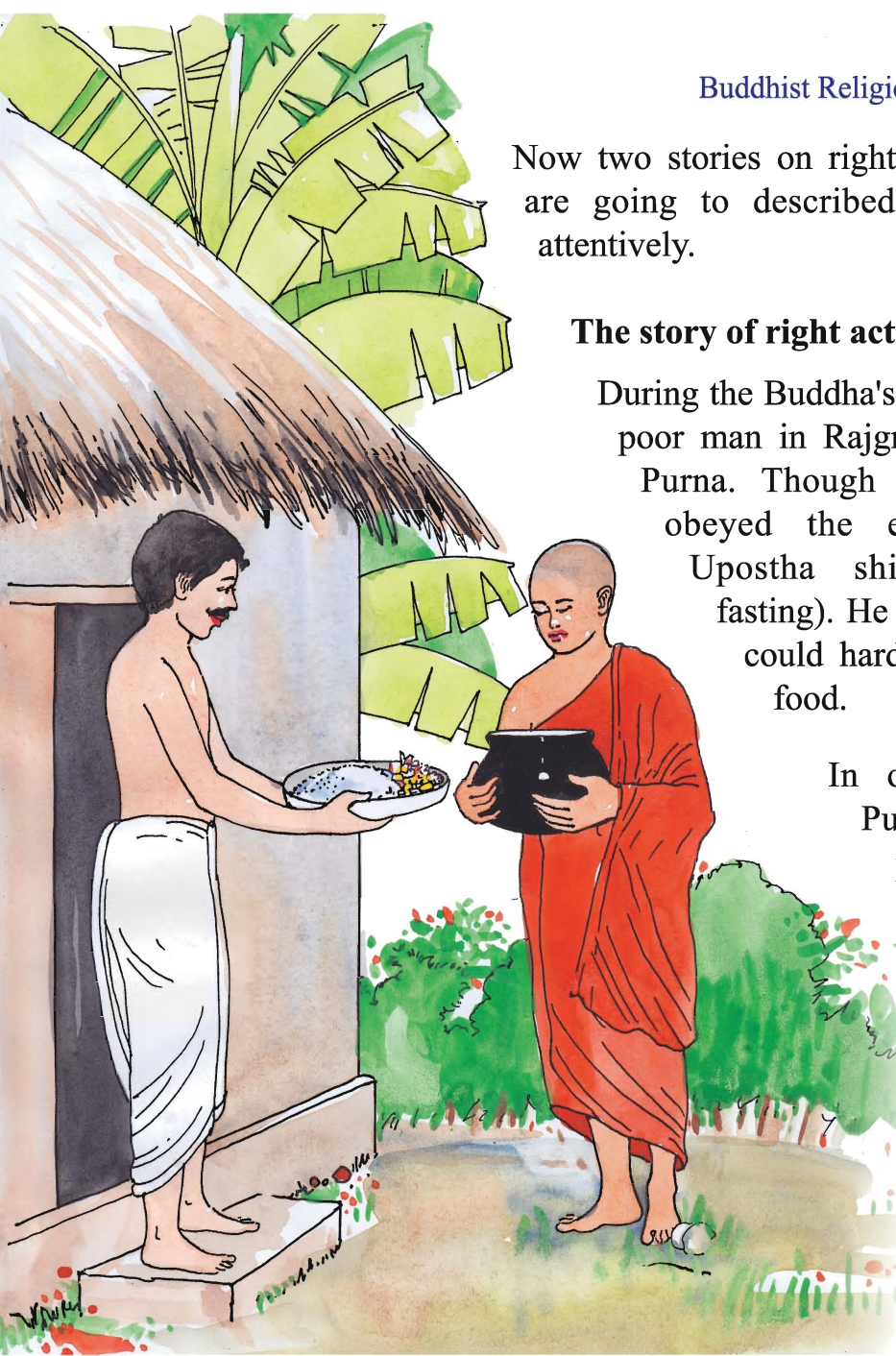
You should always refrain from sinful acts. Perform honest deeds. Show respect to the respectable persons. Obey your parents. Abide by their advice. This will make you happy.

Now two stories on right and wrong actions are going to be described here. Read them attentively.

The story of right action is as follows :

During the Buddha's period there lived a poor man in Rajgriha. His name was Purna. Though poor he regularly obeyed the eight precepts or Upostha shilas (precepts of fasting). He was so poor that he could hardly collect his daily food.

In one Upasatha day Purna accepted eight precepts. He had a little food. He could not collect more than that. In the mean time, Sariputra, the disciple of the Buddha appeared before the house of Purna with a begging bowl. Purna offered the food prepared for



Sariputra taking the offering of Purna on his begging bowl

himself to Sariputra with due respect. Sariputra praised Purna for his offerings. He blessed him.

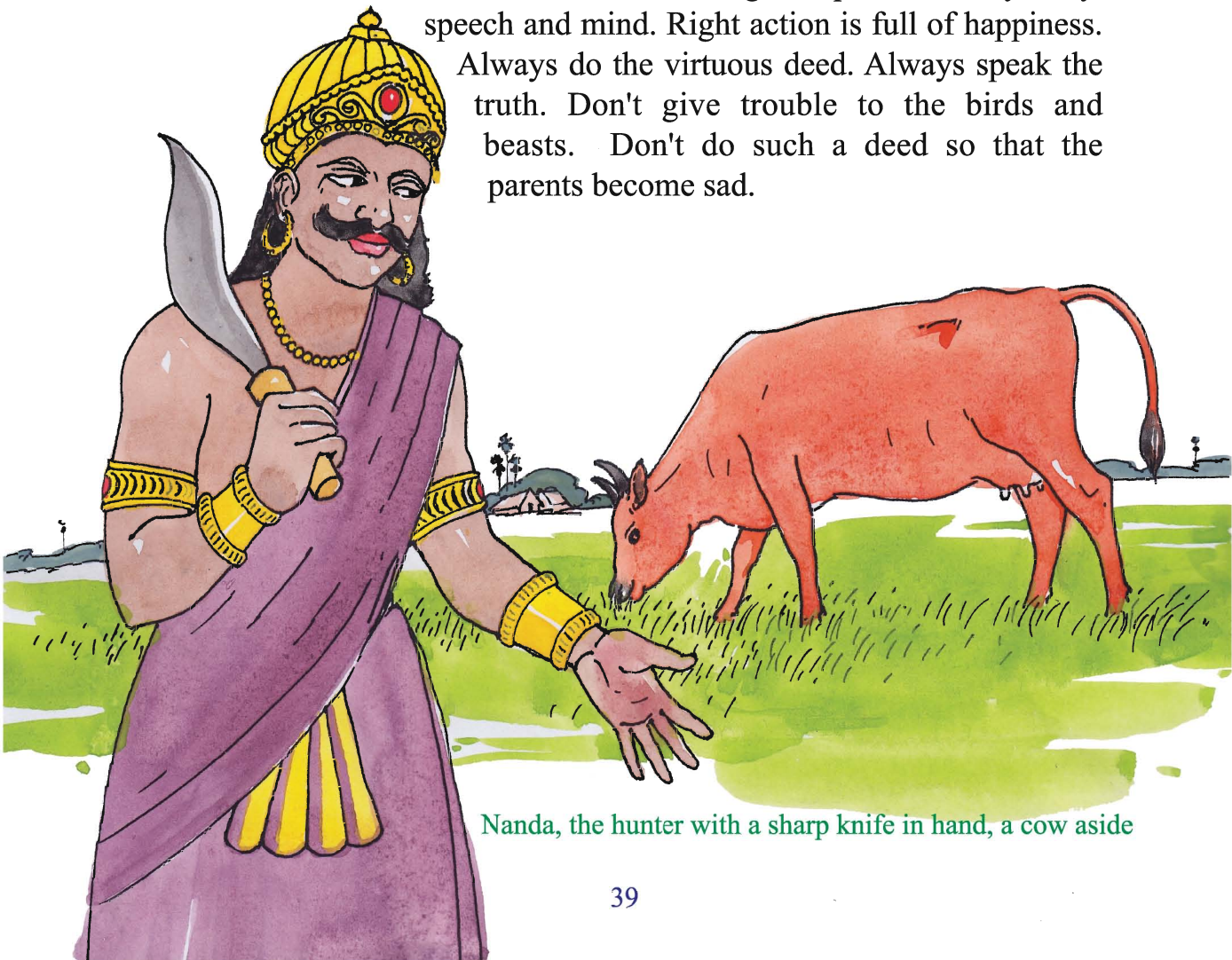
With this offering Purna possessed a great fortune in no time. He earned a great profit for it. He became a rich merchant. Everybody began to praise him.

The story on wrong activity resulted as follows :

There lived a hunter at Shrabasti Nanda by name. He earned his livelihood by killing animals. Nanda sold meat daily. He took no food without meat. One day while taking meal he found no meat there. There was a cow beside the kitchen. The cow was grazing with no fear in mind. Nanda once cut the tongue of the cow with a sharp weapon. He formented it on fire. Then he began to take it with a great pleasure.

The result of awful action is dangerous. The tongue of Nanda fell off on his dish. Nonda died by groaning with severe pain. Nanda committed a great sin. So he was born in sorrowful hell.

Man is the best of all creations. Man can do right or pious deed by body, speech and mind. Right action is full of happiness. Always do the virtuous deed. Always speak the truth. Don't give trouble to the birds and beasts. Don't do such a deed so that the parents become sad.



Nanda, the hunter with a sharp knife in hand, a cow aside

Wrong action brings sufferings. Everybody dislikes. No body loves or likes. Don't be violent to others. Don't speak ill. Keep yourself away from doing wrong activities.

Exercise

A. Put tick (✓) mark against the right answer :

1. What is called mental consciousness or desire?

- | | |
|-----------|-------------|
| a. Action | b. Religion |
| c. Letter | d. Piety |

2. What makes a man short life?

- | | |
|-------------------------|--------------------|
| a. Right action | b. Honest deed |
| c. Slaughter of animals | d. Beneficial deed |

3. What is the result of right action?

- | | |
|--------------|------------|
| a. Dangerous | b. Bad |
| c. Harmful | d. Bissful |

4. Whose door of the house Sariputra appeared with a begging bowl?

- | | |
|-------------|------------|
| a. Dhanajoy | b. Purna |
| c. Sanjoy | d. Mritmoy |

5. To whom you should take refuge?

- a. Buddha, Dharma and Sangha
- b. Buddha, Human being and Deity
- c. Religion, Nation and Deity
- d. Sangha, Deity and Beast

Right and Wrong actions

B. Fill in the gaps :

1. Right action means _____ .
2. Wrong actions is called _____ .
3. Action _____ living being in on earth.
4. _____ to Parents.
5. Thero Sariputra praised the offering of _____ .

C. Match the group of words from both the sides :

Left	Right
1. By right action	1. The living beings.
2. Wrong action	2. remain devoted to.
3. Action in the world	3. there lived a hunter Namda by name.
4. On offering, precepts and meditation	4. man becomes diseaseless.
5. At Shrabasti	5. is bad activity.
	6. refrain from

D. Answer in brief :

1. Who controls human being?
2. What is called wrong action?
3. Which precepts Purna obeyed in the uposatha day?
4. What did Nanda sell everyday?
5. How many doors are there in Action?

E. Answer the following questions :

1. What does right action mean?
2. Describe the result of wrong action.
3. 'Human being is controlled by action'-Explain.
4. Describe the story of right action in brief.
5. Write in brief the story of Nanad's wrong action.

CHAPTER SEVEN

The Disciples and the Followers of Goutama Buddha

After the attainment of the enlightenment of the Gotama Buddha at first ordained five disciples to His Dharma. They are famous as Pancabargiya Shishya. They are Koundinya, Bhaddiya, Bappa. Mahanama and Ashwajita. Next to them, many people became His disciples leaving their domestic life. Of them, Mahakashyapa. Ananda. Upali, Sariputta, Maudhglyayana are famous. Those who were initiated to the Bouddha Dhamma later were the followers. Mahapajapati Goutami made a pioneering role in establishishing a Bhikshuni Sangha. Of them Patachara, Anopoma, Sumana. Isidasi, Sumedha, Kshemas, name mentionable. Many were initiated to the Buddhist religion without leaving their domestic life. They are for example, king Bibmisara , Prosenzit, Anathapindika, Bishakha. They are the householder disciples of the Buddha.

The disciples and the follower of the Buddha made endless contributions to spread Buddhism. The Bhikshu disciples were modest and virtuous. The householders disciples were virtuous and generous. They taught people kindness restraint discipline and generosity. If one follows the ideals of modest and Bhikshus persons, one's life becomes nice and successful.

Brief accounts about some of the disciples and the followers of the Buddha are given below:

Mahakashyapa Thero

There was a Brahmin village named Mahatirtha under Magadha kingdom. There was born a child at Kapil Brahmin's house in that village. He was named Pippali. In the youth he stayed lonely with a view to take in initiation(Pabbajja). At the earnest request of his parents he married

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Bhadra Kapilani off. Both of them were inclined to initiation(Pabbajja). They started for their ways in two different ways. Just that moment there happened an earthquake there. By this Samma Sambuddha could realize that both Pippali and Bhadra Kapilani left their home and vast wealth(riches) for initiation. So there happened the earthquake.

Lord Buddha came out with a robe and a bowl. He sat lotus like seat under a tree between Rajgriha and Nalanda. Frinding Buddha from distance Brahmachari Pippali could recognize and appearing before the Buddha he adored (bowed) Him three times and told, 'Bhante, Bhagwan! You are my teacher. I am your disciple'. Then Bhagwan told 'Kashyapa, the earth has been quaked for your quality. Kashyapa, be seated here. I will make you my successor'. Then the Buddha ordained him as a Bhikshu by uttering Trisharana. Then there felt on earthquake again.

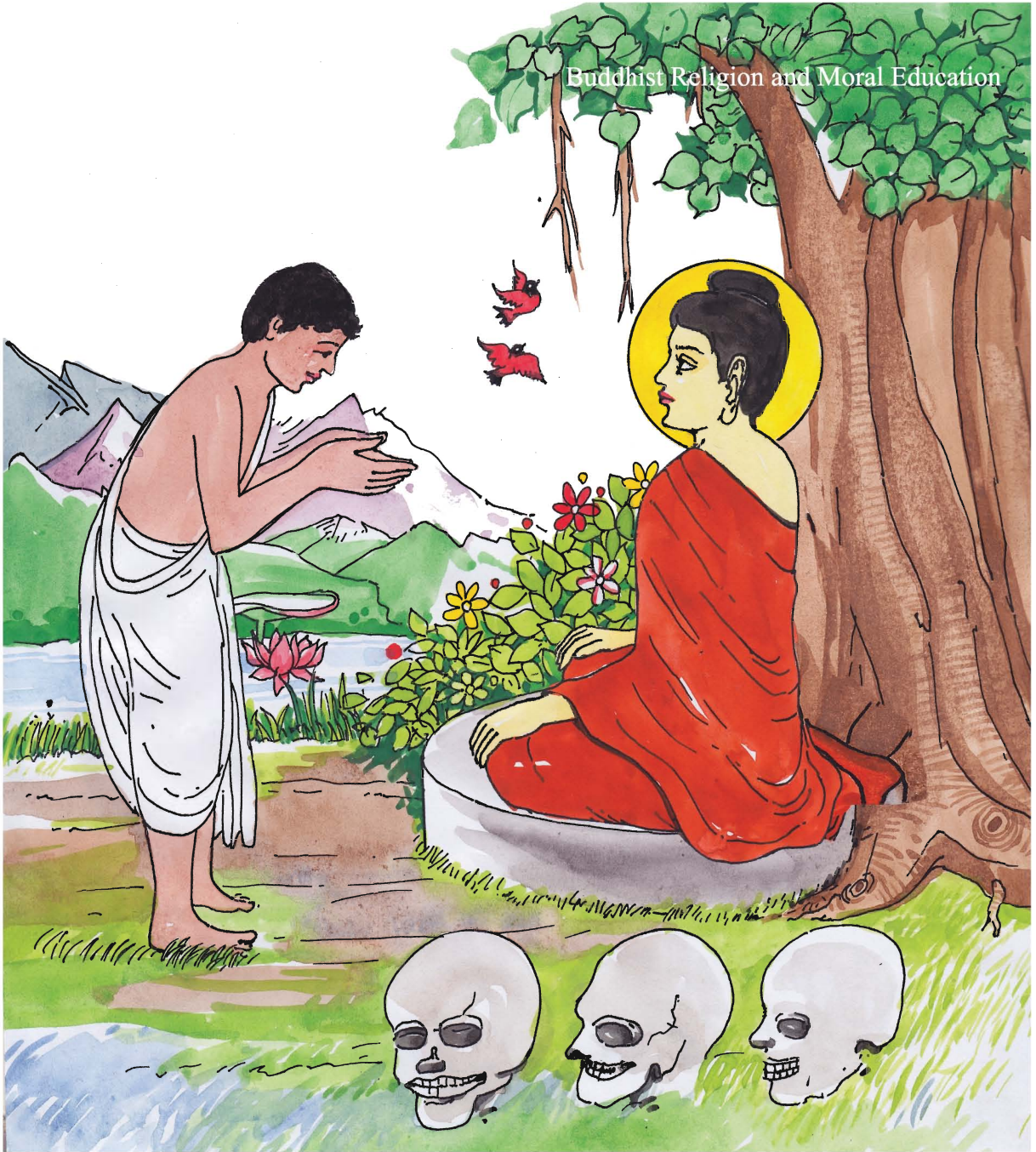
The Buddha proceeded with Mahakasyapa. There were signs of seven great men in the body of Mahakasyapa. After proceeding some way they sat under a tree. The Buddha and Mahakasyapa exchanged their robes. Mahakasyapa learnt thirteen kinds of Dhutanga vow (brata) from the Buddha. On the eighth day Mahakasyapa attained Arahamthood with four kinds of Patisambhida. He is the first Agramahashrabaka of Goutama Buddha.

After three months of Parinibbana of the Buddha there held the First Council at the Saptaparni Guha (cave) in Rajgriha. In this Council Mahakasyapa Thera led the Bhikshu Sangha and presided over the Council. In this Council Buddha's mesaages were preserved (collected).

Bangisa Thero

During the time of Padumuttara Buddha, Bangisa Thero was born in the city of Hansabati. He belonged to a rich farmily. He built many Monasteries and donated them to the Buddha.

During the time of Gautama Buddha he was born in a Brahmin family in Srabasti. He was at home in Triveda. He learnt the Macca Shira (dead head) spell from a teacher. Having learnt this verse, the Brahmin travelled to many places at home and abroad. Bangisa could tell the life



The Buddha gave Bangisa three dead human heads to test him

history of a person who died three years ago by examining the head of the dead person. He was attracted by the virtues of the Buddha and wanted to go to Him. His father told, 'If you go there, Sramana Goutama will bind you will His illusion. So you must not go there. He did not obey his father and went to the Buddha. The Buddha said, 'Bangis, do you know any art?' Bangisa replied, I know the verse of dead human head (Macca Shira)'.

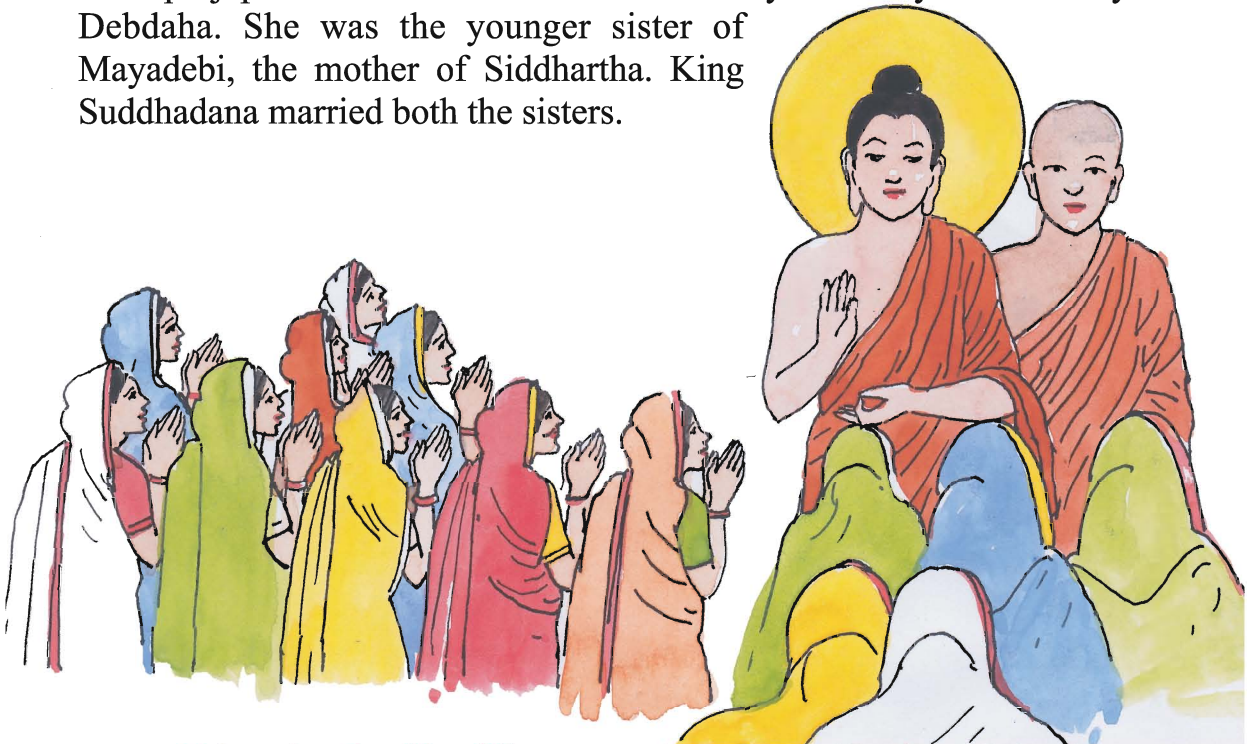
The Disciples and the followers of Goutama Buddha

Then the Buddha brought three heads of dead men to test him. He gave accurate information about the two human born ordinary dead-heads. But he could say nothing about the third head which attained Nirvana. The Buddha said, 'Bangisa, you cannot tell anything about the third head. Bangisa wanted to learn the verse of the third head. The Buddha said, 'Get initiated, I shall teach you verses Bangisa thought, 'I will earn fame in the world by learning all the spells, 'Bangisa prayed to the Buddha for initiation(Pabbajja). Negrodha Kappa initiated him by the order of the Buddha. He attained Arahamthood very soon.

There are mentioned in the Theragatha that Bangisa recited many verses. Those verses are full of morals. He told, friendly words are good words, None should say unpleasant words. Don't cause troubles to others. Always speak nice words. True words are sweet words.

Mahaprajapati Gautami

Mahaprajapati Goutami was born in a royal family in the city of Debdaha. She was the younger sister of Mayadebi, the mother of Siddhartha. King Suddhadana married both the sisters.



Mahaprajapati and her followers praying to the Buddha for Bhikshumi Dharma. Ananda Thero beside the Buddha

Mayadebi died seven days after Siddhartha was born. Mahaprajapati took over the responsibility of bringing up Siddhartha on her own shoulder. She was Nanda's mother. She gave her own son to a midwife to look after. When the Buddha was staying in Baishali, the king Suddhadana died. After the death of King Suddhodana, Mahaprajapati Gautami took a vow to leave domestic life. She was waiting for permission of the Buddha. There was a quarrel between the Shakyas and Koliyas over the water of the Rohini River. The Buddha came to Kapilavastu for a settlement of the dispute. Mahaprajapati Gautami went to the Buddha with five hundred Shakya women. She sought permission of the Tathagata Buddha to the Bhikkshuni-vow. The Buddha did not give them permission and left for Baishali. Mahaprajapati Gautami was not disheartened.

She went to Baishali with her five hundred followers. She again requested Him for the Bhikshuni vow. The Buddha refused her request again. Later with the request of His principal disciple Ananda The Buddha approved their prayer. Thus the first Bhikshuni Sangha was established.

Gautami always advised women to be self reliant. She herself prepared thread, wove it into clothes and gave it away to the Bhikshu sangha. Throughout her life, she tried hard for the welfare of womankind. She composed many verses in memory of the Buddha's virtues. Gautami attained Arahathood (the fruition of holiness) in a short time. The Buddha ordained her as the leader of the theris. The lives of 73 Bhikshunis have been described in the Therigatha of the Tripitaka. Of them, the position of Mahaprajapati Gautami is on the top. She lived 120 years.

Kisa Gautami

Kisa Gautami was born in a poor family of Shrabasti. Her name was Gautami. As her body was lean and thin (Krisha) so she was known as Krisha Gautami. In her married life she was unfavoured. People called her orphan. Later she gave birth to a male child. She was honoured. The son was passing childhood. It died at that time.

Mother became mad at this. Being crazy she went door to door with the

dead baby in her arms and said, 'Give medicine for the child, The citizens told heatedly, 'Medicine? For what'? Sorrowful mother did not understand them. At last a man could understand her. He asked Krisha Gautami to go to Jetaban and to ask for medicine to the great man Buddha. Krisha Gautami went to Jetaban vihar and prayed

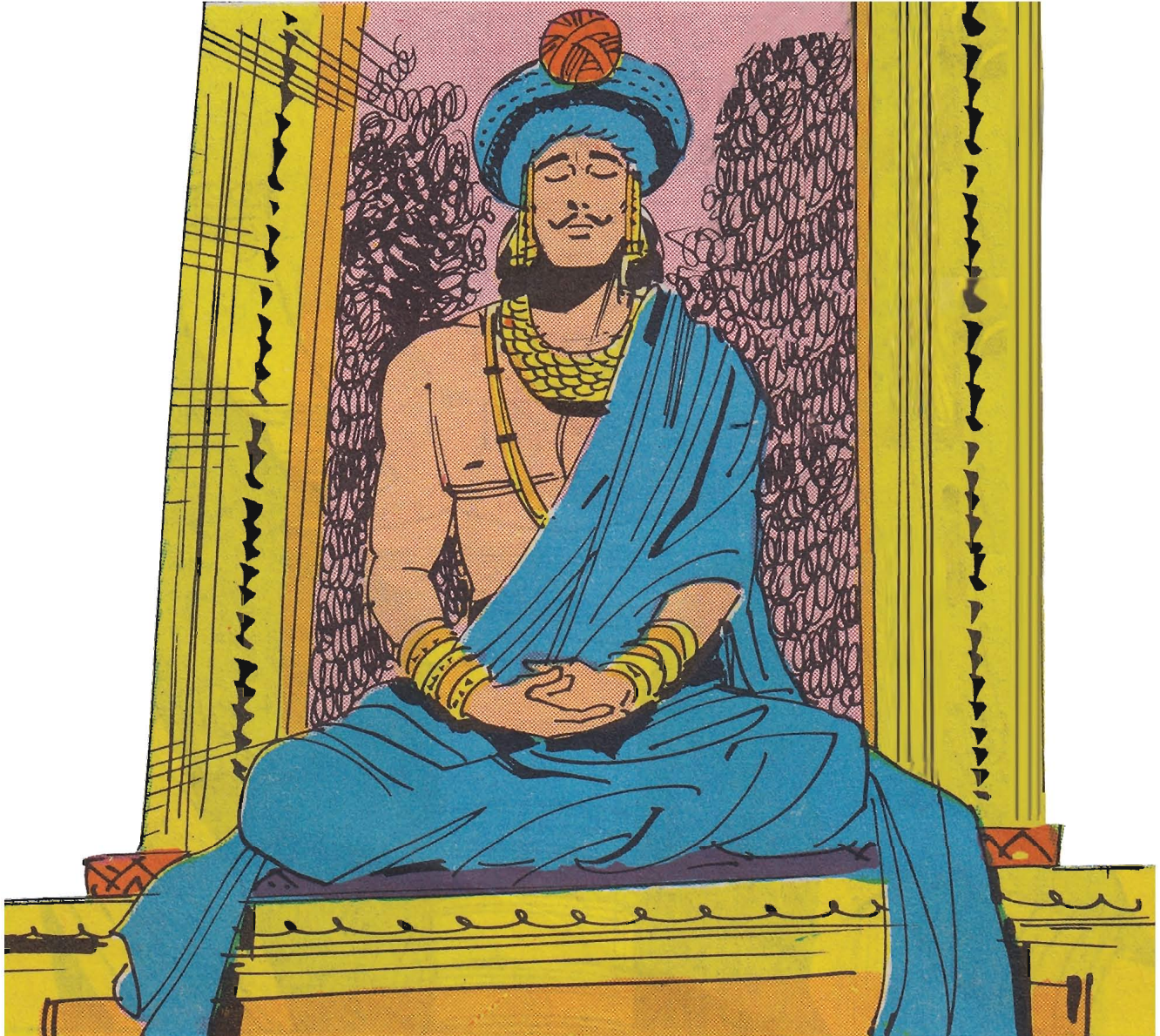


Krisha Gautami with her died baby in front of Buddha

for medicine to the Buddha. Gautami said, 'Oh Lord! please give medicine for my son'. The Buddha told, 'Bring a handful of mustard seeds from a house where none died', Krisha Gautami went from door to door for mustard seeds. But she could not find any family where none had died. She realized that the number of dead is more than the living. Thinking this, her sorrows were relieved much. After she had performed the funeral of her dead son in the forest, she came back to the Buddha. The Buddha asked, 'Have you got mustard seeds for your dead son? In reply Krisha Gautami said, "Oh Lord!, I do not need the mustard seeds. Please initiate me'. The Buddha said, 'Man is mortal. Once born, one must die'. The Buddha advised her with an example. 'Death takes all away like a violent flood washing away a sleeping village'. After hearing the advice of the Buddha, Kisha Gautami attained Srotapatti and asked the Buddha to initiate her in Bhikshuni Dhamma. She attained Arahant hood and performed the rules of Bhikshuni Dharma accurately she became famous. In the Council of Bhikshuni Sangha in Jetaban she was given the highest honour.

Emperor Ashoka

Ashoka was the prince of Bindusara, a King of the Mourya dynasty. He was very cruel in his early life. When it took revolt in Kaligha, King Bindusara sent his son there. He won the Kalinga battle. But more than one lakh people were killed in this battle. Many people were wounded. This heart rendering scene



Emperor Ashoka

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shocked him much. Suddenly a change came over in his mind. One day standing in the veranda of the palace he was seeing scenery of the outside. At that time Negrodha Shramana went by the palace having taken an alms-bowl. Finding slow and steady motion of the shramana he made him call by a minister. Negrodha Shramana sat on the king's seat. The king wanted to know about the religion of the Buddha. In reply Shramana said, 'Heedfulness is the path to the deathless. Heedlessness is the path to death.

He was then attracted to Buddhism by its benevolence and amity. Emperor Ashoka was initiated to Buddhism by Negrodha Shramana. From then on, he never fought for conquering any country. He determined to conquer the enemy with love. He sacrificed the rest of his life to establish peace in the world. He appointed Dhammamahamatra to propagate the religion (Dharma) in his kingdom. They propagated the Buddha's religion (Bouddha Dharma) from country to country. He sent his son Mahendra and daughter Sanghamitra to Srilanka to preach the Buddha's religion (Bouddha Dharma). Third Buddhist Council was held in Pataliputra patronized by him. He made all sorts of assistance to it. He spread the precepts of the Buddha in his country to build up moral life (character) of the subjects. He inscribed the precepts of the Buddha on the hill side and on the pillars of the mountain.

Emperor Ashoka himself visited many holy places. Wherever he went, he built monuments. These are known as the Ashoka pillars. People belonging to all religions lived happily in his kingdom.

Exercise

A. Put tick (✓) mark against the right answer :

1. What was the family name of Mahakassapa Thero?

- | | |
|----------|------------|
| a. Dolan | b. Pippali |
| c. Pulin | d. Anil |

2. What was Bangisa at home in?

- | | |
|-----------------|----------------------|
| a. Mahabhrata | b. In art of archery |
| c. In Astrology | d. In Tribeda |

3. Where was Mahaprajapati born?

- | | |
|------------------------|----------------------|
| a. Devadaha city | b. In Sankashya city |
| c. In Pataliputra city | d. In Shrabasti city |

4. What did send the Buddha Kisa Gautami bring for?

- | | |
|------------|-----------|
| a. Salt | b. Chilly |
| c. Mustard | d. Rice |

5. Who initiated emperor Ashoka in the order of Buddhism?

- | | |
|-----------------------|---------------------|
| a. Shilananda Shraman | b. Begrodha Shraman |
| c. Katyayan Shraman | d. Upali Shraman |

B. Fill in the gaps :

1. The disciples and the followers of the Buddha made endless _____ to spread Buddhism.
2. Kashyapa, the earth has been _____ for your quality.
3. Bangis wanted to learn spell of the _____ head.
4. Gautami always advised _____ to be self reliant.
5. Ashoka was the prince of _____ , a king of the Mourya dynasty.

C. Match the group of words from both the sides :

Left	Right
1. Brahmachari Pippali could recognize	1. Yes, I know the verse of dead human head.
2. Both of them went a few way	2. and prayed for medicine.
3. In reply Bangis said	3. Heedlessness in the path to death.
4. Kisa Gautami went to the Buddha	4. the Buddha as soon as he saw him
5. Heedfulness in the path to the deathless	5. and sat under a tree
	6. should perform uposatha Shila.

D. Answer in brief :

1. Write four house holder disciples of the Buddha.
2. Who led the Bhikshu Sangha in the first Council?
3. Who was Bangis?
4. After how many days Mayadebi died after Siddharta had taken birth?
5. In which family of Shrabasti was Kisa Gautami born?

E. Answer the following questions :

1. Write the life sketch of Mahakashyapa Thero.
2. What 'shilpa karma' did Bangis know? How was he initiated to Buddha's religion ?
3. Describe Mahaprajapati Gautami's acceptance of Bhikshuni Dharma.
4. How did the Buddha console aggrieved Kisa Gautami?

CHAPTER EIGHT

Introduction to the Jataka

Jataka

Compiled in Pali Jataka is very significant. Jataka is the story of Goutama Buddha's previous birth. In ancient times the Buddha was born in different family and race by virtue of His meritorious deed and piety. These stories of His previous births are known as Jataka. The Buddha Himself told the tales of Jataka while explaining the religious sermons.

The parts and the subject matter of Jataka : Every Jataka has three parts or divisions.

1. Introduction : It is an indication where, when and to whom the Buddha told the tale.

2. Original story : The Buddha told the story of Jataka on the occasion of historical back ground. This original story of Jataka He expressed to His disciples.

3. Solution : To establish a relation between the past life of one with another is called solution. The Bodhisattva of the past is the Buddha of the present.

Jataka is composed in both prose and poetry. In the Buddhist literature there are 550 Jatakas. The stories of Jatakas are known as tales or fables. Its importance and antiquity are boundless. The speciality of Jataka is not only the good advice; but also to inspire with religious morals by telling stories. So Jataka is the invaluable store-house of jewels full of advices beneficial to the human beings.

Advantage of reading Jataka

The stories of Jataka are very valuable. Its morals are very nice and amusing. The advice and moral teaching inspire human being to be

Introduction to the Jataka

devoted to amity, kindness, honesty and ideology. One can be virtuous with the qualities of morality, dutifulness, brotherly feelings, humanity etc. Therefore, everybody should obey the advice of the Jataka. It becomes easier to tell a tale, even to realise the importance of the subject of the tale by reading Jataka.

Importance of Jataka

The importance of Jataka is unlimited. Jataka is the concern of universal studies. The Bodhisattva performed many virtuous deeds and fulfilled perfections (Paramis) in all successive births and rebirths. Jataka is the concern of these stories. You should eager to do good deeds by realising the various stories of Jataka. A lot of virtues can be eared by performing noble deeds. Ideal and moral lives can be formed. Knowledge and courage are extended. One can be devoted to doing good deeds. There are the directives of duties and responsibilities of men. If the advice of Jataka is followed the generosity and greatness are developed. Jataka is very important as literature too.

We should practise and obey the morals of Jataka in our day to day life. Because to form honest and ideal life the importance of Jataka is endless. So the importance of Jataka for children and the tender aged is unlimited. You will learn now the stories of five Jatakas in this chapter.

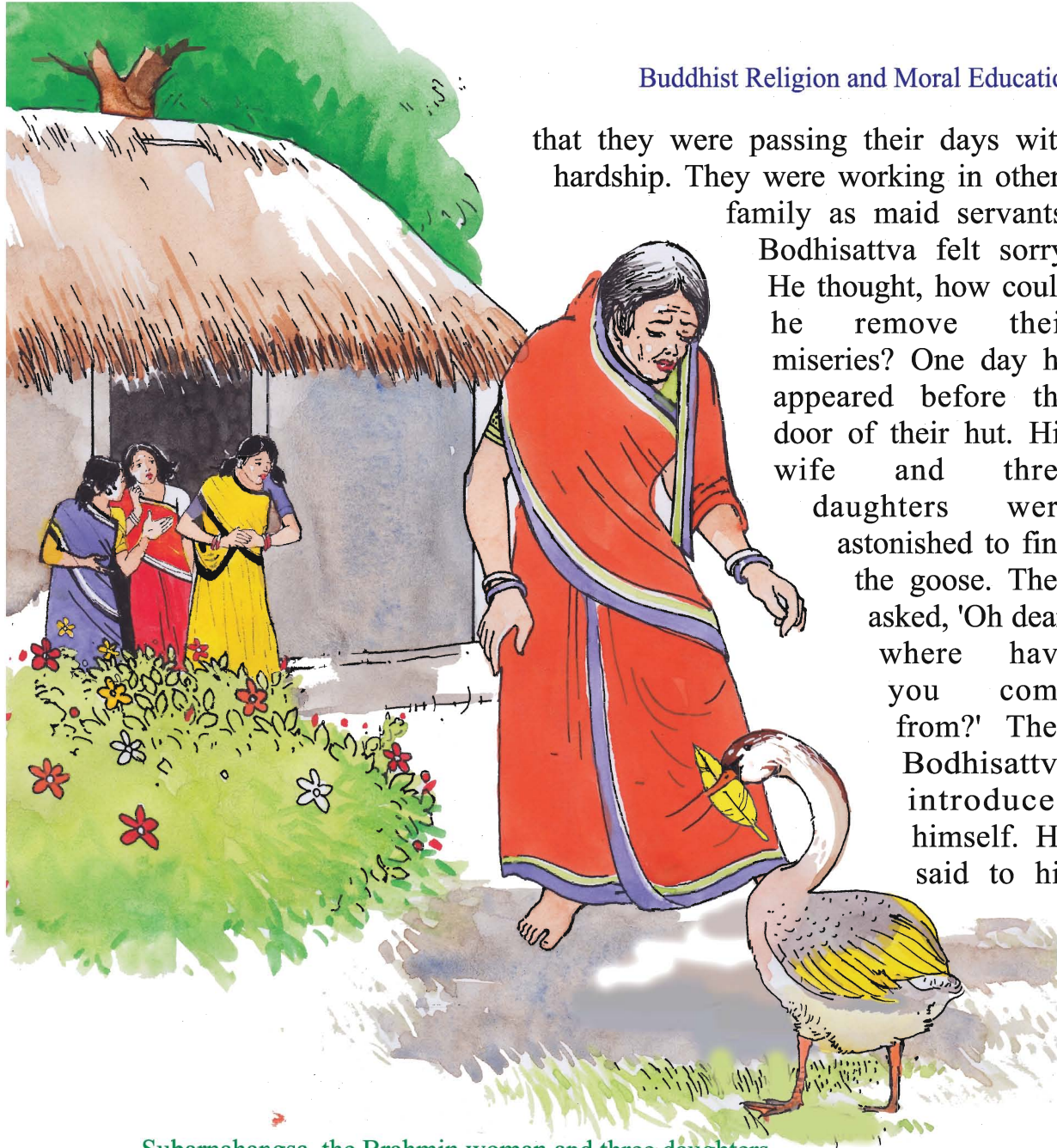
Subarnahangsa Jataka

In ancient times Bodhisattva was born in a Brahmin family. He was married to a Brahmin daughter. At that time he had three daughters-eg. Nanda, Nandabati and Sundari Nanda. Bodhisattva died earlier. His wife and three daughters fell in want. They were to collect food by working in the neighbour's house.

In the mean time Bodhisattva was born as Subarnahangsa after death. Subarnahangsa means golden goose. The feathers of his body were golden in colour. One day he remembered his previous birth. He came to know the condition of his wife and three daughters. He came to know

that they were passing their days with hardship. They were working in others family as maid servants.

Bodhisattva felt sorry. He thought, how could he remove their miseries? One day he appeared before the door of their hut. His wife and three daughters were astonished to find the goose. They asked, 'Oh dear, where have you come from?' Then Bodhisattva introduced himself. He said to his



Subarnahangsa, the Brahmin woman and three daughters

daughters, 'I am your father. I shall remove your miseries; I shall give you a golden feather from time to time. You will get money by selling it. You have to face no suffering any longer.'

Saying this he gave a feather to them. The Brahmin woman and her daughters were very happy by selling the feather. They had no want. They passed their days happily.

Introduction to the Jataka

As the days passed the Brahmin woman became greedy more and more. She asked her daughters and said, 'The low beast can't be believed. One day it may stop coming here. Then we shall have no other alternative. So if it comes again, I shall pick up all its feathers.' The daughters disagreed thinking their father's sufferings. But the Brahmin woman did so as she told. She could not check her greed.

One day Bodhisattva came as before. He had a feather in his lip. The Brahmin woman took him to the room with care. She began to extract all the feathers for forcefully. Bodhisattva struggled with severe pain. Still the Brahmin woman felt no sympathy. She plucked up all his feathers against his will. All at once the feathers turned into white. The Brahmin woman began to regret. The golden goose died on the spot.

For the reason it is said-

Keep your mind happy with what you have. The greedy persons engage themselves in sinful acts.

On reading the Jataka you have come to know the consequence of greed. The Brahmin woman lost everything for her greed. Nobody escape from the punishment of bad deeds. They became poor again. You should never be greedy. Be happy with what you have. Greed never brings good result. It causes a great loss to human being.

Moral : Grasp all, lose all.

Sukhabihari Jataka

In ancient times Bodhisatta was born in Udichya Brahmin family during the reign of king Brahmadatta of Baranasi. Worldly life is sorrowful, Renunciation is rather pleasant- thinking so he went to the Himalayas. He took initiation there. At last he acquired the knowledge of meditation and attained eight kinds of contemplation. Five hundred mendicants were with him as disciples.



The mendicant did not get up even to see the king

Once during the rainy season Bodhisattva reached the Himalayas along with his disciples. From there he went to the town and habitations by begging. There he spent three months of the rainy days in the garden of the king as guest. Then he went to the king for permission for departure. The King said, 'You have grown old. Why will you return to the Himalayas at this old age? You please stay here sending your disciples to the Himalayas.'

He agreed with the request of the king. Then he said to one of his senior disciples. 'I offer you the responsibility to look after the five hundred disciples. Go to the Himalayas with them. I shall stay here.'

This senior disciple was once a king before. Leaving the king ship he took initiation. He also attained eight kinds of contemplation by deep meditation. By order of the master he went to the Himalayas with the disciples. Then he said, 'Live here with care. Let me go to the master to pay tribute to him.'

Introduction to the Jataka

Saying this he went to Baranasi paid tribute to the master, then lay down on a mat. By that very moment the king also came there to meet the mendicant. He paid tribute to the mendicant and took seat beside him. The new comer mendicant did not rise up leaving his bed even to see the king. Lying in bed at ease he began to utter, 'How happy I am!' Though the king paid tribute to the new comer mendicant yet he did not leave his bed. The king thought the mendicant might be neglected him. So he was a bit annoyed with him. He said to Bodhisattva, 'Dear Sir, this mendicant might have an over eating. If not so, why he says to be so happy?'

Bodhisattva said 'Your majesty, 'this mendicant was a king before like you. But as he so happy as mendicant now he could not enjoy this happiness during his reign. He is now deeply absorbed in pure happiness of meditation by initiation. For this reason. being highly agitated he has uttered so swelling by heart.' Saying this he recited a verse to give him the knowledge of religious truth-

He who needs no protector,
Nor anxious for protecting other,
Such a person tastes
An immense pleasure forever.

He who possesses no desire and craving is really happy. He never contemplates to protect himself nor feels anxiety for protecting other.

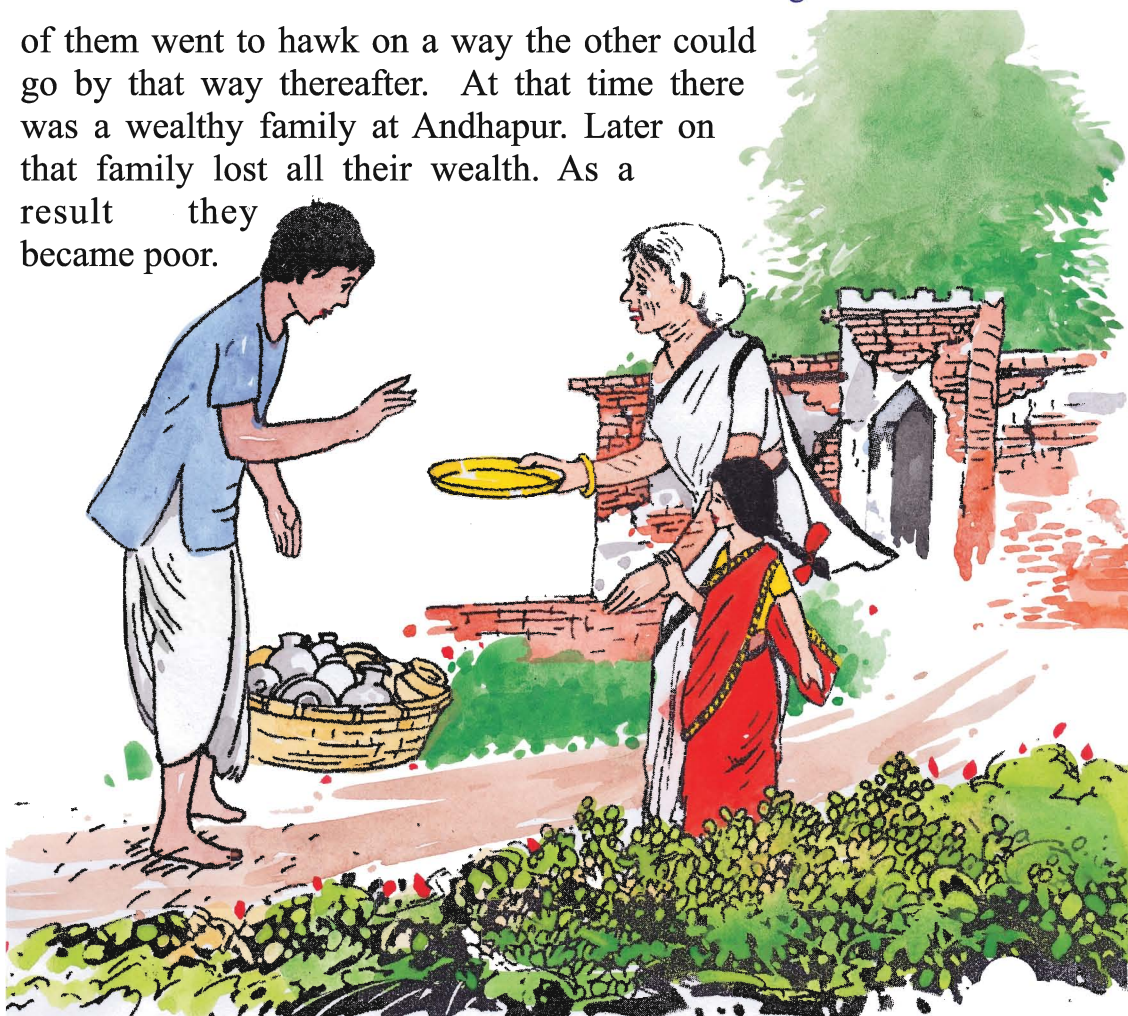
Listening to the advice the king paid tribute to Bodhisattva and went back to the palace. The mendicant also paid tribute to Bodhisattva and returned to The Himalayas. Bodhisattva stayed in Baranasi. He died at proper age with full sense and ascended to the Brahmaloaka.

Moral : Sacrifice begets happiness, enjoyment is sorrowful.

Seribanija Jataka

In ancient times during the reign of Brahmadatta there was a town Andhapura by name. There lived two hawkers. One was Seriban and Seriba the other. They decided on which way they were to hawk. If one

of them went to hawk on a way the other could go by that way thereafter. At that time there was a wealthy family at Andhapur. Later on that family lost all their wealth. As a result they became poor.



The hawker Seriban, the grandmother and the grand daughter

Only two of family members were alive. One of them was a girl and old grand mother the other. They lived a very poor life.

In good days of solvency the chief of the family took his meal on a plate of gold. But the plate became dirty being unused for many days. It seemed to be not a plate of gold. The hawker Seriba was greedy and sly as well. One day he was passing by the house of that wealthy merchant family. 'Buy a jar', 'buy a jar'- he shouted. On hearing the shouting the girl said, 'Grandmother, please buy me a jar.'

The grandmother said, 'Oh my darling, we are poor, where shall we get money from?'

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The girl gave the golden plate to her. She said , 'This plate is of no use for us'. The grandmother called on the hawker Seriba. She asked him to sit on and gave him the plate. She said, 'Give something to my grand daughter instead of it.' The hawker Seriba over turned the plate for one and two times. On observation he could realise that the plate was made of gold. An evil thought grew in his mind. He thought how to take the plate deceiving the two. He said, 'Not a quarter of pice be given instead of it.'

Seriba put the plate into the ground with negligence and went away. Within a short time the hawker Seriban came by that way. 'Buy a jar, buy a jar' saying so he appeared before that house. The grandmother said, 'The plate is valueless, the hawker will pay nothing.'

The girl said, 'Oh my grandmother, the former hawker was not a good man. This man seems to be good. He may give something taking the plate.'

The grandmother asked Seriban and gave the plate to him. As soon as Seriban saw the plate he realised that the plate was made of gold. Seriban said, 'Oh my dear mother, its price is hundred thousand rupees. I have no such a big amount in my hand'. The grand mother said, 'Just now a hawker came. He told that its price



The greedy hawker Seriba, Seriban crossing the river by boat

is less than one fourth of a price. You are an honest man. I must give the plate to you. Please give what you have for the time being instead of it.'

Seriban had rupees five hundred in his hand and some commodities. He kept eight rupees for himself and a balance with weights. The rest amount of money and the commodities he gave to the grandmother and her grand daughter.

Then he reached the bank of the river. There was a boat on the bank of the river. Seriban said to the boatman, 'Please take me across the river quickly.' In the mean time the greedy hawker Seriba came back once again. He said to the old woman. 'I considered, I shall give you some money. Bring me the plate.' 'What kind of man are you my child? Did you not say that the price of the plate was not even a pice? Just a few moment before another hawker gave us much money with commodities. I gave the plate to him in return. The man was very honest. He cheated no body.'

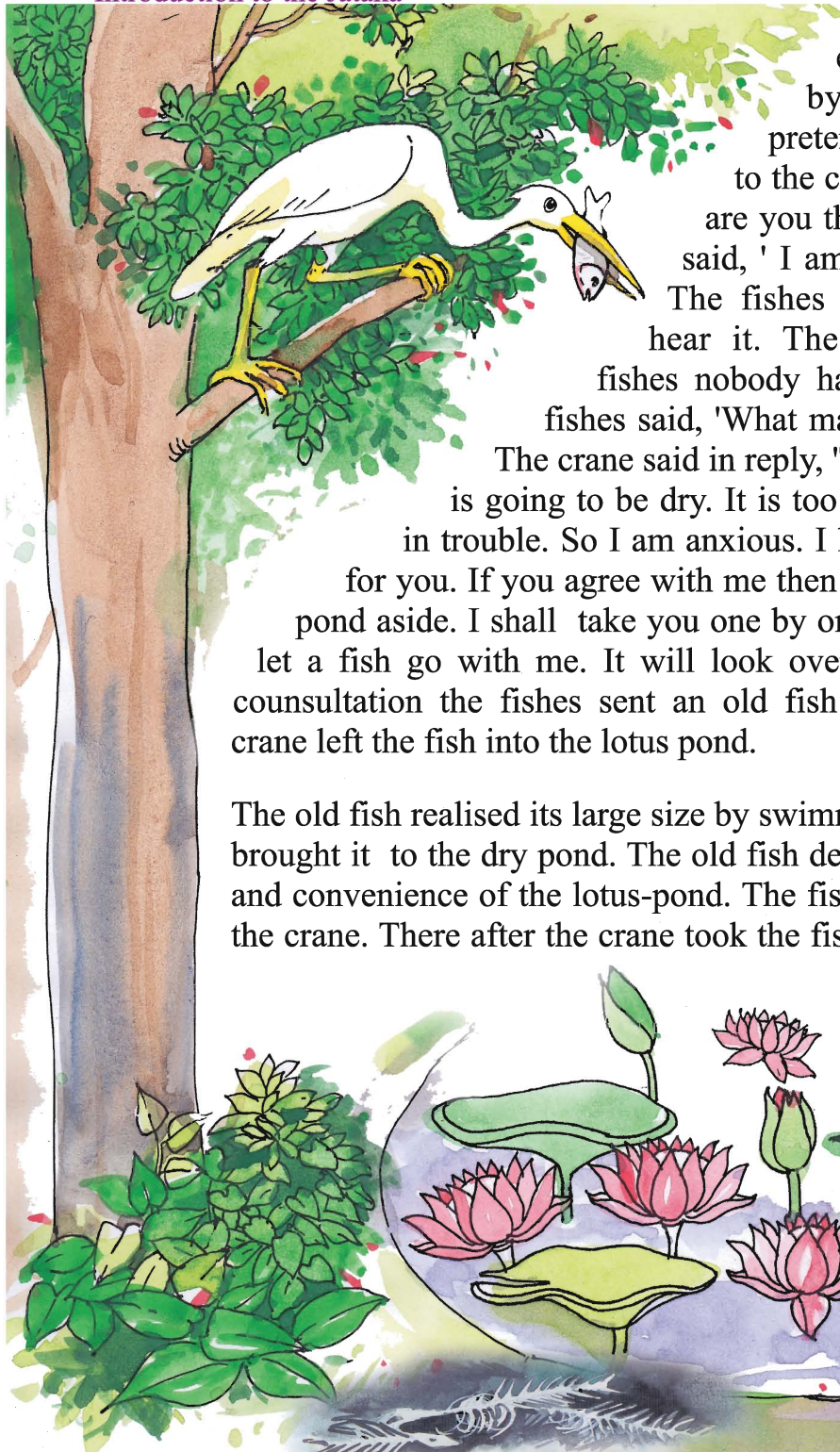
On hearing the utterance Seriba felt giddy. He began to run hither and thither like a mad. He made all his money and commodities scattered.

The greedy Seriba went to the bank of the river running. The honest Seriban then crossed the river and reached the other bank. The wicked Seriba looked the other bank with great lamentation. He lost his sense and died there with grief and repentance. The honest hawker Seriban got a lot of money by selling the plate of gold. He earned a lot of virtue with pious deeds and help with that money. He became happy in life.

Moral : Avarice begets sin and sin begets death.

Bok Jataka

This is a charming story of the ancient times. There was a lotus pond (Padma pukur) in the forest. Then Bodhisattva lived in that forest as the deity of the tree. A little away there was another pond. There lived a lot of fish in that pond. They passed their days with joy and merriment. In the summer the water of the pond was gone reduced. A crane thought of



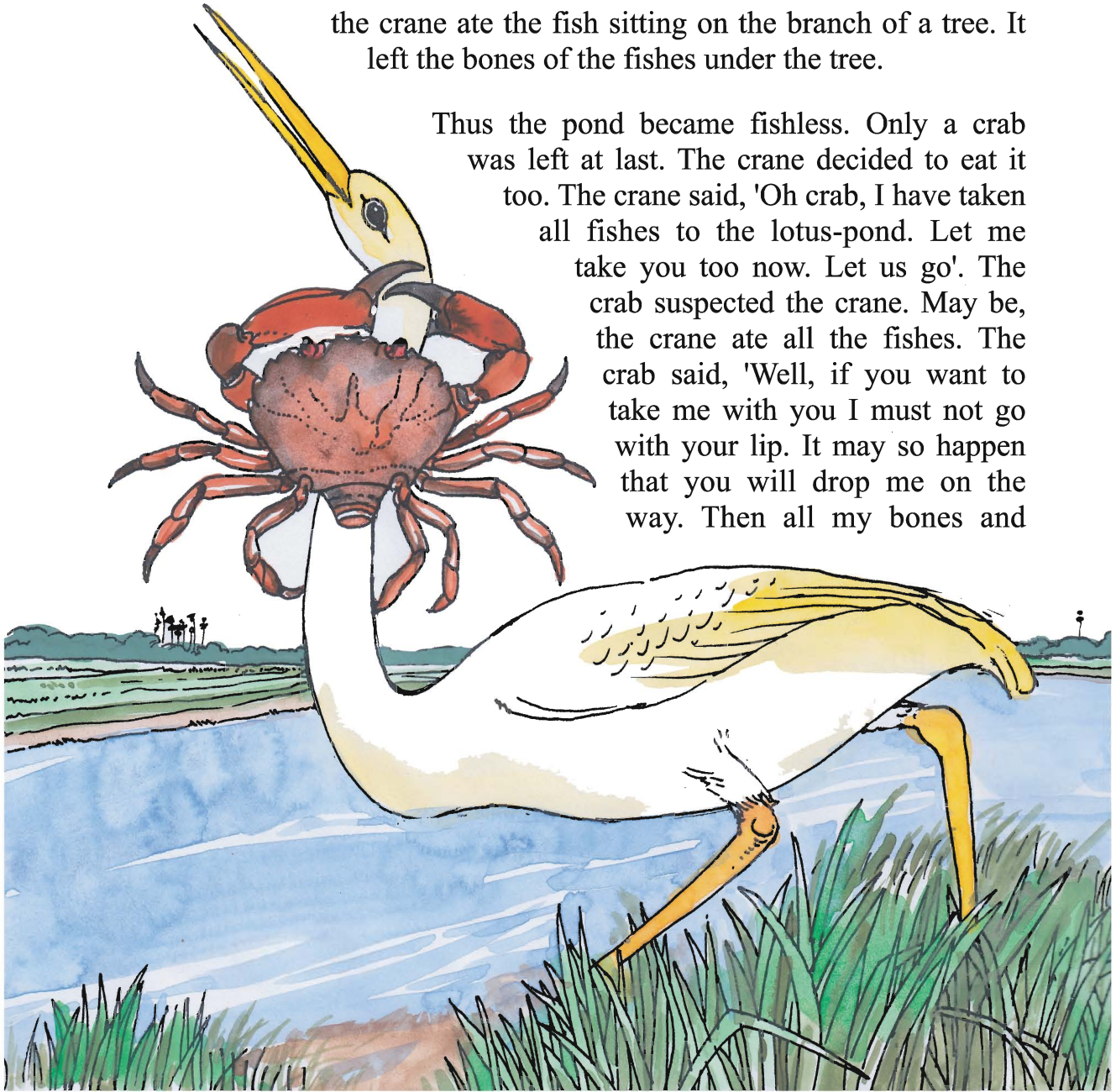
eating them. It stood by water playing a pretension. The fishes said to the crane, 'Oh friend, what are you thinking of? The crane said, ' I am thinking about you'. The fishes became surprised to hear it. The cranes think about fishes nobody has ever heard it. The fishes said, 'What makes you anxious for.' The crane said in reply, 'The water of the pond is going to be dry. It is too hot now. You will be in trouble. So I am anxious. I have found out a way for you. If you agree with me then let us go to the lotus-pond aside. I shall take you one by one. If you don't believe let a fish go with me. It will look over the lotus-pond.' On consultation the fishes sent an old fish with the crane. The crane left the fish into the lotus pond.

The old fish realised its large size by swimming. The crane again brought it to the dry pond. The old fish described the advantage and convenience of the lotus-pond. The fishes agreed to go with the crane. There after the crane took the fishes one by one. Then

The crane eating fish on the branch of the tree, the lotus-pond aside

the crane ate the fish sitting on the branch of a tree. It left the bones of the fishes under the tree.

Thus the pond became fishless. Only a crab was left at last. The crane decided to eat it too. The crane said, 'Oh crab, I have taken all fishes to the lotus-pond. Let me take you too now. Let us go'. The crab suspected the crane. May be, the crane ate all the fishes. The crab said, 'Well, if you want to take me with you I must not go with your lip. It may so happen that you will drop me on the way. Then all my bones and



The crane and the crab

joints will be broken. I shall set your neck with my legs. Then you may take me with you.' 'The crane could not realise the intention of the crab and agreed to its proposal. The crab set the crane by the neck. The crane at first showed the lotus-pond. Then it flew towards the tree.

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The crab said, 'Why are you taking me to that direction?' The crane said, 'you have got upon my neck. Have I been your servant for that? Do you not find a bunch of bones? I have finished all the fishes. Now it is your turn. The crab said, 'Do you think me foolish like the fishes? You have been caught in your own trap. It is far cry for you to eat me rather you yourself will die today. I shall cut your neck and drop it into the ground.' The crab pressed the neck of the crane with its legs. The crane tossed about in pain. Tears were coming out of its eyes. In fear of life the crane said, 'Oh my master, please don't kill me. I shall leave you in the pond.' The crab said, 'Well, do it.'

Then the crane flew towards the lotus-pond. As per order of the crab the crane left it into the muddy water. While coming down the crab pressed the neck of the crane forcibly. By the pressure of the legs of the crab the neck of the crane was divided into two parts. Bodhisattva, the deity of tree praised the intelligence of the crab.

What have you learnt by reading the Jataka? Too much shrewdness is bad. You must have understood it from the consequence of the crane.

Moral : Too much cunning over reaches itself.

Shilamimangsa Jataka

It is an impressive story of ancient times. During the reign of king Brahmadatta, Bodhisattva was a priest of the king. He performed various virtuous deed and observed five precepts as per rule. For this reason the king showed respect to him beyond other Brahmins.

One day Bodhisattva thought, the king shows me respect more than other Brahmins. He respects me so much that he has appointed me as his priest. Now I have to know why he favours me so much with respect. I must study whether the respect is for my family prestige and education or for my morality.

There after one day Bodhisattva while returning home on meeting the



king he took a coin from the treasurer's counter. As he was the priest of the king the treasurer respected him. So he told nothing.

The next day Bodhisattva took two coins from the treasurer's counter. Yet he told him nothing. Even in the third day Bodhisattva took a handful of coins from the counter. Then the treasurer said to him, 'You have stolen the Majesty's wealth for three successive days' .Then the treasurer shouted, 'This man has stolen the Majesty's wealth.' On hearing the shout many people assembled there. All of them began to say to Bodhisattva, ' Oh Brahim, do you not introduce yourself as a man of morality'?



The Bhikshu (monk) of moral excellence is honoured more than a king

Saying this all of them brought him before the king in bounds. Then the king with great sorrow asked, 'Oh Brahmin, why have you committed such a deed?

Bodhisattva said, 'Your Majesty, I am not a thief'.

The king asked, 'May you be not a thief, but why have you committed such bad and ugly deed'?

Bodhisattva said, 'Let me study, whether the king respects me for my family prestige or moral excellence, Just to study this I have taken the coins from the treasurer's counter. Now I have come to realise that not for my family prestige nor for education but for excellence of moral character I have been highly respected. On the way of my coming here I found that even the snakes may be excellent in character. When Bodhisattva was brought before the king in bonds, at that time some snake charmers were showing the game of snakes. Bodhisattva said, 'You must die if the snake bites.'

The snake charmers said, 'Oh Brahmin, our snakes are excellent in character, they know how to behave well. They are not as wicked as you are. You have stolen the Majesty's wealth, so they are taking you before the king in bonds'. Then Bodhisattva thought if the snakes don't bite they are said to be good; then it is more applicable for human being.

'Then I must be good in conduct since now and obey the precepts throughout my life.'

Bodhisattva said to the king once again; 'Your majesty. I have realised that precept is the best of all other things. But staying at home if I enjoy the worldly life I must not be a real man of good conduct or moral excellence. So I have decided on initiation I shall go to the Himalayas'. Reciting a verse he explained the virtues of the precepts and then begged permission from the king for taking ascetic life.

On permission of the king Bodhisattva took initiation. He ascended to the Brahmaloка (heaven) after a divine contemplation for long time.

Moral : Not for family prestige, but human being is honoured for moral excellence.

Exercise

A. Put tick (✓) mark against the right answer :

1. How many stories of Jataka are there?

- a. 450
- b. 250
- c. 550
- d. 350

2. How many parts of Jataka are there according to Pali literature?

- a. 3
- b. 5
- d. 7
- d. 8

3. Subarnahangsa means-

- a. Goose
- b. Golden goose
- c. White goose
- d. Silver goose

4. How many disciples of Bodhisattva were in Sukhabihari Jataka?

- a. Five hundred
- b. Two hundred
- c. Five thousand
- d. Two thousand

5. Where dropped the bones of fishes?

- a. In lotus-pond
- b. Under the tree
- c. In the field
- d. In the forest

6. What did the crane show to the crab at first?

- a. River
- b. Lotus pond
- c. Sea
- d. Banyan tree

B. Fill in the gaps :

1. By reading Jataka knowledge and _____ increase.
2. Everybody should obey the advice of the _____ .
3. Avarice begets sin and sin begets _____ .
4. The crane left the fish in that _____ .
5. The new comer mendicant did not leave his bed even to see the _____ .

C. Match the group of words from both the sides :

Left	Right
1. As the literature	1. set by the neck of the crane.
2. Jataka is Goutama Buddha's	2. greedy and sly.
3. After the death of Bodhisattva	3. the importance of Jataks is much more.
4. The hawker Seriba was	4. stories of 550 previous births.
5. A senior disciple of Bohdisattva	5. he was born as Subarnahangs.
6. The crab with its legs	6. was a king before.
	7. the foolish crane.

D. Answer in brief :

1. What is a Jataka?
2. Write in brief the advice of the Jataka.
3. How was the hawker Seriba?
4. How was the crab saved?
5. What consequence happened to the crane?

E. Answer the following questions :

1. Discuss the importance of Jataka.
2. Describe the subject matter of Subarnahangsa Jataka.
3. With how much price the hawker Seriban bought the plate of gold?
4. Write the story of Sukhabihari Jataka in brief.
5. Write the subject mater of Bok Jataka with its moral.
6. Write the subject matter of Shilamimangsa Jataka.

CHAPTER NINE

The Fullmoon and the Ceremonies

The light of the full moon is called the moon light. The moon light is very cool and lovely. All darkness of the earth is removed. The birds and the beasts feel delighted. The important events of the Buddha happened in the full moon days. For this reason each and every full moon day is observed by the Buddhists. Other religious family festivals are observed other than fullmoon days. These occasions are called festivals or ceremonies. By observing the ceremonies we can earn virtues. In the festivals of the full moon we come into contact with our kinsmen. The people of other communities also attend the ceremonies. We meet every body. Friendship is grown with each other.

You know twelve months make a year. There are twelve fullmoon days in twelve months. You were familiar with four fullmoon days in class three. In this chapter more other four have been described. These four fullmoon days are -

1. Fullmoon day of Ashwin
2. Fullmoon day of Shrabon
3. Fullmoon day of Falgun
4. Full moon day of Bhadra (Madhu Purnima)

Ashwini Purnima (The Fullmoon day of Ashwin)

We know the month of Ashwin is autumn. Among the six seasons the autumn creates a charming environment. The villages of Bangladesh become very charming with different ceremonies of the autumn.

Once the Buddha passed three months of the rainy season in the heaven of Tabtingsa. By this time He gave moral teachings to His mother. He admonished religious sermons to the deities of the heaven in these three months of the rainy season too.

The fullmoon and the ceremonies

After the Barshabasa (three months of the rainy season), He descended at Sankashya in this fullmoon day of Ashwin. Then the whole town was charmed by different kinds of inflations shown by the Buddha. He admonished His messages for the benefit of Bhikkhus, deities, human beings and all other living beings. By the Sermons of the Buhha the deities of Brahmaloaka and the general people were highly benefitted.



The scenery of flying balloons in the full moon day

The fullmoon of Ashwin bears its speciality in the history of Buddhism. This fullmoon is full of varieties and eventful too. According to the rule of Buddhism the ceremony of Barshabasa is observed in this fullmoon of Ashwin.

The observance of the ceremony of the rainy season (Barshabasa) by the Buddhists comes to an end. For this reason the religious and social representation of this fullmoon is very important. On this Fullmoon day the Prabarana ceremony is observed in the monasteries . The villages and marts are full of joy and merriment of the ceremonies.

Shrabani Purnima (The Fullmoon day of Shrabon)

The full moon of Shrabon bears an important role in the history of Buddhism. The First Buddhist Council was held in this fullmoon. It is a historical event in the Buddhist era.

We come to know about six religious Councils in the history of Buddhism. After three months of the Buddha's great passing away ie, in the fourth month the First Council was held on a remark out of Binoya by an old initiated Bhikshu (monk) Subhadra by name, this First Council was held. Sangiti (Council) means religious congregation. With a view to collecting and preserving the Buddha's messages the Councils were held. The place of holding the First Council was the Saptaparni cave of Bevar mountains near Rajgriha, the capital of Magadha.

There are some more events of the Fullmoon of Shrabon. But this Fullmoon is worth mentioning for holding the First Council. So you have come across the purpose of the Fullmoon of Shrabon.

Falguni Purnima (The fullmoon of Falgun)

Do you know what the importance of Falguni Purnima is? Falguni Purnima is well known for the gathering of kinsmen. On this very day the Buddha went to the Kingdom of the Shakyas. His motherland with disciples. For this purpose king Suddhadana arranged a big kinsmen gathering. That day there happened the ceremony of much enjoyment in the Kingdom. The day became full of joy by meeting the Buddha with His kinsmen after a long time. It possesses more events.

On this day Lord Buddha initiated His father Suddhodana in the order of His religion. He made His father Arahant (final emancipation) by admonishing His religious sermons. In that ceremony many of the Kinsmen attained Arahantship by dint of listening to His sermons. That is why, this fullmoon is well known to the Buddhists as the day of the

The fullmoon and the ceremonies

kinsmen gathering. It is a very memorable day for the Buddhists world-wide. On this fullmoon day of Falgun the Buddhists go to the monastery, worship the Buddha. Accept five and eight precepts. Various religious functions are organised. Fairs are held in the premises of the monasteries. The relatives from far and near come to attend the fares. All the relatives unite with one another. It is really a delightful day.



The fare held in the Fullmoon day of Falgun

Madhu Purnima (Fullmoon day of Bhadra)

Madhupurnima is a worth mentioning fullmoon day in the history of Buddhism. It is observed in the month of Bhadra. So it is called the Fullmoon of Bhadra. In fact, it is important for an event of offering honey to the Buddha by a monkey. The Buddha observed Barshabasa (three months stay in the rainy season) for forty five years. Once He observed Barshabasa in the forest of Parileya. The wild animals of that forest

showed their respect to the Buddha for His boundless amity and compassion.

There lived a huge elephant Parileya by name in the forest. That elephant served the Buddha. Everyday he brought sweetfruits and flowers and worshipped the Buddha. A monkey was happy to see the worship, service and offering of the elephant everyday. He himself decided to give offerings. The monkey thought since the elephant worshipped the Buddha with flowers and fruits I should offer a new article to serve Him.



The monkey offering honey to the Buddha

The fullmoon and the ceremonies

The monkey began to think how and with what article he would serve the Buddha. Then he thought he should offer such a thing that would satisfy the Buddha. After much thinking he found out a trace of honeycomb because there were many honeycombs hanging with full of honey in that forest from which the bees left. Then he came before the Buddha to offer the honeycomb which the bees left with great respect in mind. The Buddha took the honey comb from the monkey extending His hand. It made the monkey so happy that he was jumping tree to tree beside with joy. All of a sudden he slipped down into the ground. As a result he died. After death the monkey was born as a son of deity in the heaven. That day was the Fullmoon of Bhadra. The Buddhist observe the day with great significance. On this day the Buddhists obey the Uposatha Shila (Precepts of fasting). All the boys and girls, men and women, the babies and teen agers go to the monasteries with honey and other offerings . All of them worship the Buddha. Offer medicines with diets. As a symbol of sacrifice, service and worship this Fullmoon bears a great significance in the Buddhist history.

Exercise

A. Put tick (✓) mark against the right answer :

1. The Buddhists perform the different religious festivals—

- | | |
|----------------------------|--------------------|
| a. In the new moon | b. In the Fullmoon |
| c. In the eighth lunar day | d. At any time |

2. On the Fullmoon day of Ashwin the Buddha descended—

- | | |
|-------------------|-----------------------|
| a. In Kushingar | b. In Rajangar |
| c. In Dharmanagar | d. In Sankashya nagar |

3. The first Buddhist Council was held-

- In the Fullmoon of Ashwin
- In the Fullmoon of Kartika
- In the Fullmoon of Pousha
- In the Fullmoon of Shrabon

4. How many Councils were held in the history of Buddhism?

- a. 4
- b. 5
- c. 6
- d. 7

5. Which Fullmoon is known as the gathering of the kinsmen?

- a. The Full moon of Kartika
- b. The Full moon of Magha
- c. The Full moon of Falgun
- d. The Full moon of Chaitra

6. Who sacrificed honey to the Buddha in the forest of Parlieya?

- a. Elephant
- b. Peacock
- c. Monkey
- d. Lion

B. Fill in the gaps :

1. Once the Buddha observed Barshabasa in the heaven of — .
2. After three months of the Buddha's Mohaprinirbana — Council was held.
3. The Buddha made His father attain — by religious sermon.
4. The significance of this Fullmoon is an event of sacrificing — by a monkey.
5. The monkey was jumping from tree to tree with joy — .

C. Match the group of words from both the sides :

Left	Right
1. Apart from Fullmoon different religious and family	1. made His father attain Arahant
2. By this time He also gave His mother	2. religious sermons in the heaven
3. By the sermons of the Buddha	3. offered the Buddha with great respect in mind
4. Bringing a honeycomb full of honey the monkey	4. observing Barshabasa
5. The Buddha spent Forty five years	5. festivals are also held.
6. As sacrifice, service and worship	6. the importance of Madhu purnima is boundless.
	7. Sacrifice is peace.

D. Answer in brief :

1. Whose memory do the fullmoon bear?
2. Write the names of four Fullmoons.
3. Why the Full moon of Ashwin is famous for?
4. Where and when was the First Council held?
5. What was the wish of the monkey to see the sacrifice of the elephant?
6. Why the other name of the Full moon of Bhadra is Mudhu Purnima?

E. Answer the following questions :

1. Why are the ceremonies of the Buddhists held in the Fullmoon day? What is its significance?
2. Describe the importance of the Fullmoon of Ashwin.
3. Give the explanation of naming the Mahdhupurnima.
4. In which Fullmoon was the First Council held? Why was it held?
5. Explain the significance of the Fullmoon of Falgun.
6. Describe the event of sacrificing honey by the monkey in the forest of Parileya.

CHAPTER TEN

Pilgrimage and Historical Places

The holy places are the most sacred places for all people. There are so many pilgrimages, most holy places and historical places in Buddhism. The places with which the life of the Buddha and Buddhism were associated are very sacred places for the Buddhists.

The Buddhists visit the pilgrimages and historical places to offer respect to the Buddha. In Buddhism it is said to visit pilgrimages and historical places to attain virtues.

These holy places are divided into two parts-The pilgrimages and the most holy lands.

Difference between pilgrimages and the most holy places:

The places where the memories of the Buddha's life are involved are called Buddhist pilgrimages. The Buddha's disciples and the glorious acts of the kings are involved in these holy places. There have been built so many monasteries, Chaitya's, mounds etc which are traditional and memorable. In Buddhism these places are called holy Buddhist pilgrimages. For example-Kapilavastu, Shrabasti, Buddhagaya, Lumbini, Baishali, Rajgriha, Chakrashala, Mahamuni, Ramkoat, etc. The life of the Buddha are full of mentionable and memorable, of them most important four sacred places are called the great holy places of pilgrimage. They are (i) Lumbini, Siddhartha's birth place, (ii) Buddha Gaya, the holy attainment of Buddhahood, (iii) Saranath, the first preaching place of Buddhist religion and (iv) Kusinagar, the Mahaparinirbana place where the Buddha breathed His last.

There are many historical places beyond common holy places and the most important great four holy places. The historical places are also equally important. According to history either the Buddha This disciples, the Buddhist Kings or old civilization, architecture, sculpture and

Pilgrimage and historical places

artistical works are historical place and they are world famous. For example-Gandhar, Mathura, Sanchi, Ajanta, Elora, Takshashila, Nalanda, Mahasthangar, Paharpur, Maynamati etc. The historical places are renowned glorious (achievement) of ancient kings, Maharajas and great people. These achievements are lost under the period of revolution. Later the archaeologists and historical personalities discover them.

There are Buddhist historical places in different parts of Bangladesh. The Buddhist pilgrimages and the historical place are the glorious achievements of this country.

There are many importance of visiting the places of pilgrimages and the historical places. To visit the places of pilgrimages is virtuous. To perform the religion is important and to see the pilgrimages is sacred duty too. The devotees go to visit the places of pilgrimages in different time. Visiting the holy places grows interest to religion. It purifies the mind and develops respect to religion. People from different places gather in the holy places of pilgrimage and historical places. It gives an opportunity to meet them. A friendly relation is developed among the people. By visiting the historical places knowledge increases. It grows curiosity to know more. So everybody should go to visit the holy places according to ability. We need to expand our knowledge by visiting the places of pilgrimages and historical places.

You will surely visit the pilgrimages and the historical places. In this chapter there are discussed about Kapilbastu, Rajriha, Nalanda, Maynamati and Chakrashala.

Kapilavastu

Kapilavastu is pilgrimage and historical city. Kapilavastu has many glorious history. Kapilavastu is situated in the region of Tarai in Nepal at the foot of the Himalayas. Its present name is Padariba. Because of Kapilavastu's shelter (hermitage) it is named Kapilavastu as a kingdom and the capital. The inhabitants were known as Shakya. Kapilavastu was the capital of King Suddhodan. It stands on the bank of the river Rohini. The Lumbini Park is not far away from this kingdom where Siddhartha

Gautama was born. From birth to leaving the place Siddhartha passed his long days here in Kapilavastu city. So there is huge memory (history) of His life.

Once in His childhood while watching ploughing festival Siddhartha became absorbed in deep meditation. Just then Devadatta wounded a swan by his arrow and Siddhartha cured it and made it to fly in the sky. The prince Siddhartha got married Jashodhara in the palace of Kapilavastu city. Before renunciation of worldly life Siddhartha travelled around the city and He saw four scenes.



The palace of Kapilavastu

After He had attained Buddhahood He came to Kapilavastu with His disciples on an invitation from king Suddhodana. He took His shelter in Negrodha Kunja after hearing His religious topics His father, step - mother, wife and many of the Shakyadynasty initiated themselves into Buddhist religion. He initiated His son Rahula into Buddhist religion here too. The Buddha compiled here many rules of Binoy kamma here in Kapilavastu.

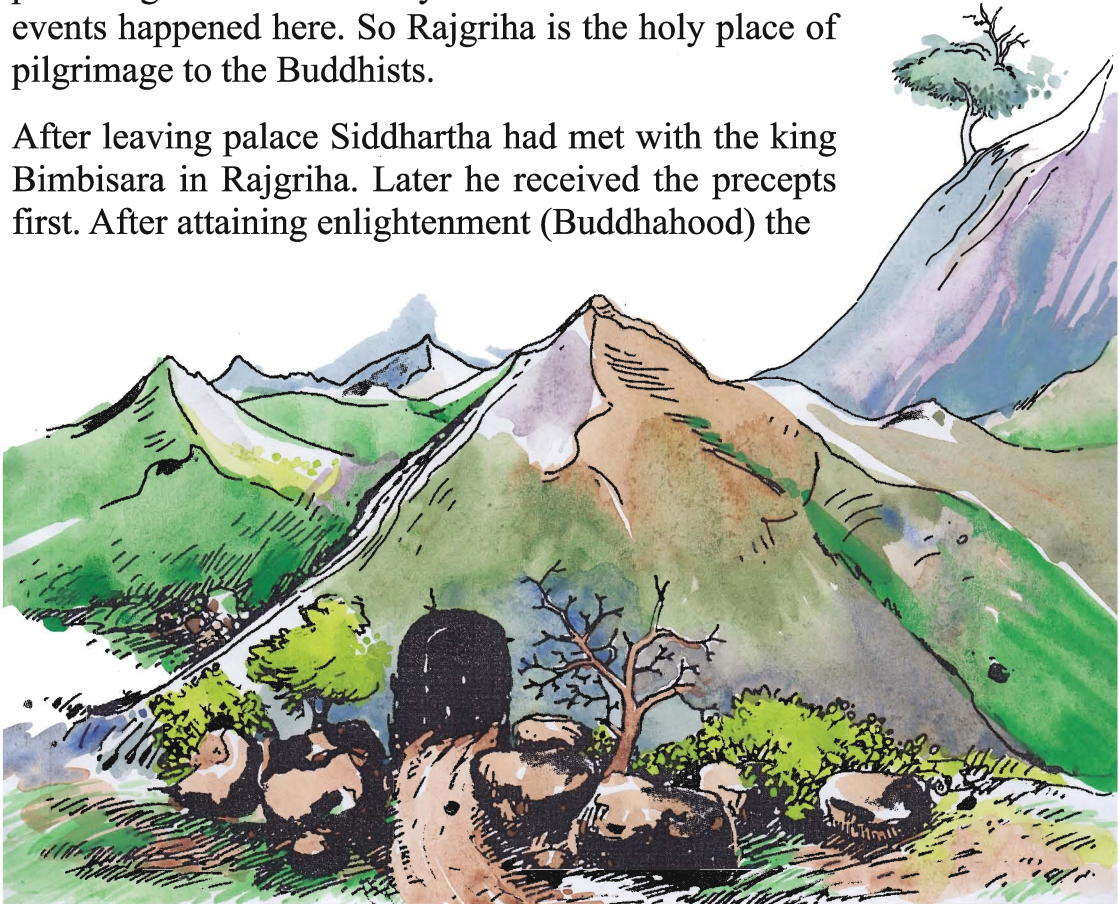
Pilgrimage and historical places

He stayed here in Kapilvastu to recover His health and to settle the quarrel between the Shakyas and the Koliyas over the water of the Rahini river. Emperor Ashoka built here a mound (stupa) and a large Sangharam. Huen Sang visited Kapilvastu. For these reasons Kapilvastu has become famous in the history of Buddhist religion.

Rajgriha

Rajgriha is situated in the district of Patna in Bihar of India. The present name of Rajgriha is Rajgir. It is surrounded by five hills and valed. Rajgriha was the capital of Magadha kingdom. Bimbisara was the king of the Magadha kingsdom. He was very devoted to the Buddha King Bimbisara embraced Buddhism. He made much contribution for preaching Buddhism. Many incidents of the life of the Buddha and the events happened here. So Rajgriha is the holy place of pilgrimage to the Buddhists.

After leaving palace Siddhartha had met with the king Bimbisara in Rajgriha. Later he received the precepts first. After attaining enlightenment (Buddhahood) the



Saptaparni cave Rajgriha

Buddha started preaching His religion from Rajgriha. King Bimbisara gifted Benubana for living the disciples of the Buddha. The Buddha observed seven Barshabasa here in Benubana Vihara.

While The Buddha was staying here He preached to the Bhikshus. He initiated Sriputra and Moudgalyana here.

There is a warm stream named Tapoda near Benubana. The pilgrims take their bath here. There is Pippali cave over this stream. Mahakasyapa used to live here. Saptaparni cave is to the west of pippaoli cave. The first Buddhist Council took place here under the patronize of king Ajatasatru.

There is the Mango orchard (grove) of the Royal physician Jivaka in Rajgriha. Jivaka was a great devotee to the Buddha and was also His physician. Jivaka bestowed his mango orchard to the Buddha and His disciples. Jivakaram Bihara was built in this mango orchard. Many incidents and events of Lord Buddha were involved with Rajgriha. City planning of Rajgriha was very beautiful. This city was surrounded by the two big walls. It is known that there were 96 big and small gates in this wall. Anyone can go to see the Rajgriha pilgrimage by train or road.

Nalanda

During the period of the Buddha Nalanda was progressive and influential city. Nalada was very famous in India as a Buddhist university. It is now situated in present Bihar Kingdom in India.

It is 10 kilometer away from Rajgriha. Once Nalanda was densely populated village. Goutama Buddha used to take rest several times at Nalanda Mango orchard. In the historical opinion Emperor Ashoka founded the base of Nalanda Mahabihara. Later with the financial assistance of many kings and richmen Nalanda Mahavihara progressed. Nalanda became renowned during the period of Pala dynasty. At that time Big temples and libraries were built. The Pala kings bestowed lands for Nalanda Mahavihara. The fame of Nalanda Mahavihara spread all around as a famous university. It is realized that from the fifth century to the last



The ruins of Nalanda Mahavihara

of twelfth century this university was permanent. According to history, 10000 people lived in the Nalanda University. Of them 1500 were professors and the rest of the people were students. Except the time of sleeping from morning till evening teaching was continued. The library of here was very famous. Nalanda was a residential university. There were eight halls and three hundred rooms here.

Many famous scholars, philosophers were the students of Nalanda. Not only from the different places of India, students from different countries of the world used to come to study. The Chinese traveller, It sing studied in Nalanda for about ten years. Huen Sang was residential student of Nalanda university for five years. Famous philosopher Nagarjuna was also a student of this university at first. Later he became the Vice Chancellor of Nalanda university. The Buddhist philosopher and logicist Dingnag too stayed here for long days. The scholar Dharmapala was the Vice Chancellor of University of Nalanda.

Nalanda University was the main centre of the Buddhist philosophy. At present the Bihar Govt. founded an institution Nava Nalanda Mahavihara by name for studying Buddhist philosophy.

Maynamati

Maynamati is situated about 8 kilometers from Comilla town. Once Maynamati was the centre place of Buddhism and culture practice. In the old time this region was famous Samatat by name. In the eighth century this region was under the kings of Deva Dynasty. At that time the name of Maynamati was Madanabati. After that in the tenth century the king of Chandra Bangsa, reigned in this region. All of them were Buddhists. It is imagined that Maynamati was the queen of the king Manik Chandra. In Lalmai Pahar was the capital of the king of the Chandra Dynasty. Lohitgiri was the old name of Lalmai.



Shalban Mahavihara, Maynamati, Comilla

Pilgrimage and historical places

Many Buddhist (Education) Institutions were built here. The kings built many monasteries, mounds and palaces. In the passage of time the city went under the earth for various reasons. At present those ancient remains have been discovered through excavation. Of them Shalban vihara, Palace of Ananda Raja, Rupban Mura, Bhoj Rajar palace, It khola Mukra, Kutila Mura (Triratna Stupa) etc are main.

In the eighth century during the period of king Bhaba Deva of the Deva dynasty historical shalban vihara was built. There are four walls around the Shalban vihara. The peculiarity of the Shalban vihara is, it is equal in length and breadth. The main shrine was in centre. There were 115 rooms surrounding the central shrine, the monks stayed, meditated and learnt their lessons there.

There are a courtyard and a veranda in front of the monastery. There were four visitor rooms and four corners. There was only one gate in the monastery.

There have been found many monasteries and relics around Maynamati. It is supposed three mounds (stupas) Buddha, Dharma and Sangha- the symbol of the three gems. There is a monastery at Charpatra Mura. Relics of the palace of Ananda Raja. There is a monastery with the palace and image of the Buddha and Padmapani image of Bodhisattva. There have been found Bodhisattva Manjusree and a great image of the Buddha with Pancadhyan Buddha.

Beyond these, there were found weapons of old period, copper inscriptions, coins, ornaments, idols of bronze, board for painting of burnt clay and many other things in Maynamati region. These things are kept in the museum which is established beside the shalban vihara. There are many Buddhist villages still in the south region of Maynamati. These Buddhists use the Singha title. In the historical opinion the Vice-chancellor Shilabhadra of Nalanda Mahavihara was born here.

Chakrashala

Chakrashala is a renowned Buddhist holy place. It is situated about three kilometers east of the Patia railstation in Chittagong. The momory of Chandrajyoti Mahathera is involved with the tradition history of Chakrashala. Chandrajyoti Mahathero was born at Harbang of Chakaria in the district of Cox's Bazar. He was ordained as Bhikshu by Sarabhu Mahathero.



The Chaitya of Chakrashala, Patia

He went to Burma to learn Dharma-Binoy. There he studied Binoy for twenty years. At the time of returning home (country) he brought a few things with him. Those are a Chkrasana, three images of The Buddha (Tribhanga) and some pieces of Buddhasti (bone relics of the Buddha).

First he stayed at Agartala in India for five years. After that he built a Sangharama on the hill of Sitakunda in Chittagong. He along with his disciples went to a mango grove of Chakrashala.

A richman named Hydmapa was the owner of this orchard. He was charmed at the extraordinary scholarship of Chandrajyoti Thero. He organized a three day long gathering for discussion of Buddhism. When Chandrajyoti's father Chendi Raja came to know about it, he brought back his son to Chakaria.

While leaving, Chandrajyoti Thero gave away the Chakrashala to Hydmapa. With the financial assistance of Hydmapa, a bihara was built there. This is the Chakrashala bihara. At present there is a Chaitya (temple). Chandrajyoti Mahathero and his father performed Bandana and worship there. From then on, a big fair is held there every year during Bishuba Sankranti.

This fair may be called a meeting place for the Buddhists. To the Buddhists it is a sacred place. The Buddhists go there every year and pay tribute, worship and various other religious performances.

Exercise

A. Put tick (✓) mark against the right answer :

1. In which river's bank Kapilavastu is situated?

- a. Nairanjana
- c. Rohini

- b. Amarabati
- d. Achirabati

2. During the period of the Buddha the capital of Magadha was-

- | | |
|----------------|--------------|
| a. Rajgriha | b. Baisali |
| c. Takshashila | d. Shrabasti |

3. Where was held the first Council of the Buddhists?

- | | |
|-------------------|------------------|
| a. In Kapilavastu | b. In Saptaparni |
| c. In Nalanda | d. At Amarabati |

4. How many rooms were in the Shalban Vihara?

- | | |
|--------|--------|
| a. 115 | b. 120 |
| c. 110 | d. 300 |

5. When does a fair hold at Chakrashala?

- | | |
|----------------|---------------------------|
| a. In Baishakh | b. In Bishuba sankranti |
| c. In Pabarana | d. In the month of Bhadra |

6. How many professors were in Nalanda University?

- | | |
|---------|--------|
| a. 1000 | b. 500 |
| c. 1500 | d. 300 |

7. Where is the birthplace of Chandrajyoti Mahathero?

- | | |
|--------------|---------------|
| a. Chakaria | b. Brahmadesh |
| c. Sitakunda | d. Patia |

B. Fill in the gaps :

1. To travel the pilgrimage is _____ .
2. The inhabitants of Kapilavastu were known by _____ .
3. Jibaka was a _____ of the Buddha.
4. In Benuvan Vihara the Buddha passed _____ .
5. The feature of the Shalban Vihara was that it was equal in length and _____ .
6. Chandrajyoti Mhathero went to _____ to learn Dhamma Binoya.

C. Match the group of words from both the sides :

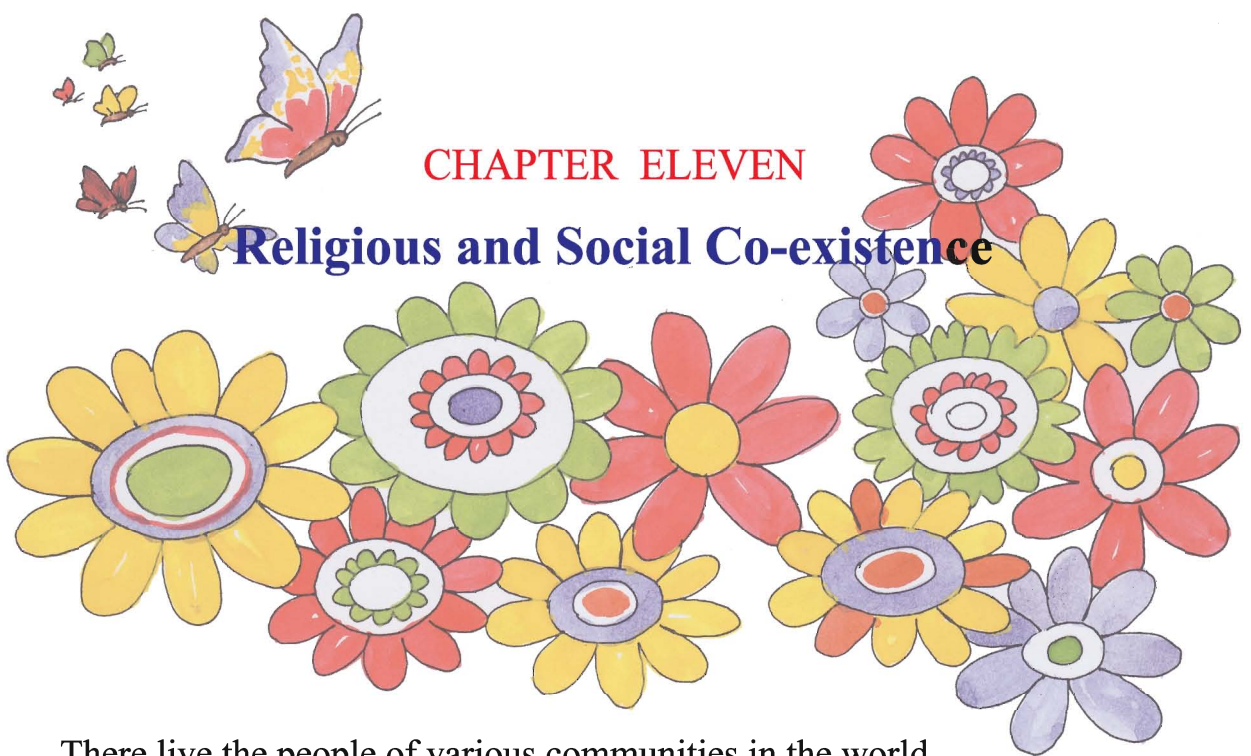
Left	Right
1. To preach Dhamma chakra	1. a hot stream Tapoda by name.
2. In Kapilavastu the Buddha	2. founded the base of the Nalanda Mahavihara.
3. Near Benubana there is	3. the famous place of Saranatha.
4. Emperor Ashoka	4. compiled many laws and rules on Binayakamma.
5. Around the Shalbana Vihara	5. was the residential student of Nalanda Mahavihara.
6. Huen Sang for about five years	6. there are four walls.
	7. essay on the Buddhist scriptures.

D. Answer in brief :

1. What is Buddhist pilgrimage?
2. What are four Mahatirtha?
3. What is the present name of Rajgriha?
4. Why was the quarrel between Shakya and Koliya?
5. Where did the Goutama Buddha take rest in Nalanda?
6. After the name of whom was named Maynamati?
7. Where is Chakrashala situated?

E. Answer the following questions :

1. Write objective and importance of travelling pilgrimages.
2. Write the difference between common holy places and the most holy places.
3. Where is Kapilavastu? Describe about Kapilavastu.
4. Where is Rajgriha situated ? Why is Rajgriha the pilgrimage of the Buddhists?
5. Describe about Nalanda university.
6. Describe Shalban Mahavihara.
7. Discuss the tradition Chakrashala.



CHAPTER ELEVEN

Religious and Social Co-existence

There live the people of various communities in the world.

The people of every community have religious faiths of their own. Human beings spend their lives according to their religious rules. The religion teaches people to be good. To give up the beast in human mind we should culture the advice of religion. We should practise the religious messages to destroy the beast in mind for the cause of humanity.

The Buddha said that patience is a divine contemplation. Every human being should be tolerant. Want of tolerance creates controversy and killing tendency among the people in the name of religion. Anxiety exists everywhere in the whole human society. Due to intolerance one cannot tolerate the rude words of the other.

If anybody speaks rude or even attacks we should not be angry with him. No intention of malice should grow in mind.

Religion brings happiness for human being. Practise religion properly. If the religion be well practised there will be no intention to harm other. Kindness will grow for all human beings. May all living beings be happy-this thinking will grow amity in mind. The man of meditation possesses no malice.

Religious and Social Co-existence

Social co-existence is grown by love. Mutual friendship grows. Thus social co-existence prevails. Peace exists everywhere in the society. Always try to keep co-existence in the society.

Impious life is like the life of a beast. There is no happiness without religion. Human virtues may be earned by proper practice of religious rites. Religious practice also grows love among the people. Then co-existence is created in the human society. If there is co-existence no unpleasant happenings occur in the society. Everybody can realise the boundless importance of religious practice. Darkness of mind is removed by religious practice. It grows co-existence in the society. Peace and discipline prevail everywhere. So it is our duty to live by practice of religion. Thus the religious co-existence is increased. It teaches us to be respectful to others and tolerant to our neighbouring villagers.

Now a days there arises chaos on religion, caste and creed in the human society.

For this reason, communal discriminations are created in the society and in the state as well. A number of innocent people die every year. These bad deeds are happening in want of patience and unconsciousness. So we should follow and practise the religious instructions heart and soul.

Live a life according to religious instructions. It reflects religious influence in mind. Never think the people of other faiths inferior. Don't hate. Don't neglect. These make a man inferior.

During the Buddha's period the people of the Shakya, the Koliya, the Licchabi and the Brijji were devoted to their motherland. They were ready to sacrifice themselves for the interest of their own country. We, the Bangladeshi Buddhists have been living here for the time immemorial. We have self and religious independence. There are so-many archaeological remains in Bangladesh. At present many big monasteries, schools (sangharams) home for the monks, colleges and orphanages are going to be established. Love your own country. Encourage others to love the country as well.

Religion makes a man civilized. The civilized man loves other people. Becomes devoted to motherland as a real citizen. Learns how to respect own country. Then he shows due respect to the existing laws of the country. You should grow patriotism in mind. A good citizen always tries his best to make the country wealthy and well known to the people of the world. We should be aware of protecting our wealth from misuse. Not only for self reliance but also we should encourage our citizens to make the motherland prosperous and stable.

The Buddhists are a peace loving community. They are devoted to democracy. Democracy is the good result of unanimity of the citizens of a country. The citizens can solve any bigger task for the greater interest unanimously. The Buddha Himself was devoted to democracy.

At the time of Buddha there prevailed democracy among the citizens of the Shakya, the Koliya and Briji. The Buddha advised on the importance of democracy in the Seven unavoidable rules (Sapta aparihaniya dharma). So we should abide by the ideals of democracy to make the family, society and the country wealthy. Democracy promotes the country to be prosperous in all fields. Our motherland is a democratic country too.

Now a days almost all the countries of the world are administered on the ideals of democracy. According to Buddhism human mind is prior and antecedent. Man thinks over by mind. We should display our free thinking. Free thinking means, the reflection of opinion rightly and reasonably.

There is no insincerity in free thinking. The men of free thinking are always devoted to democracy.

So you should be enthusiastic to culture democracy by free thinking. Then you should try awaken the others to grow democratic attitude of free thinking.

Man is the authority of free consciousness. Every citizen possesses the right of education, medicare, residence and all other advantages of the



The bondage of brotherhood and religions co-existence

state. But very recently in most places the rights of the people are being violated by a group of citizens devoid of conscience. Inhuman incidents including killing, looting, oppressions etc. are happening world wide. This causes the decay of human qualities. Many people are being deprived of proper justice. That is why the peace loving people of the world have established the Association of human rights on the 20th December, 1930.

Not only human being the Buddha asked to love all living beings of the world too. Comparing to oneself He advised not to hurt anybody. The Buddha consented the right of all humans as possessing the Buddha in themselves. We should be conscious so that right of human being never be violated.

Exercise

A. Put tick (✓) mark against the right answer :

1. Whom religion is for?

- | | |
|------------|-----------|
| a. Man | b. Deity |
| c. Student | c. Friend |

2. What is a divine contemplation according to the Buddha?

- | | |
|----------------|--------------|
| a. Sacrifice | b. Patience |
| c. Forgiveness | d. Endurance |

3. By What the darkness of human mind is removed?

- | | |
|-------------------------|--------------------------|
| a. Practice of activity | b. Practice patience |
| c. Practice of religion | d. Practice of mentality |

4. In want of religious consciousness and patience which type of deed is performed?

- | | |
|-------------------------|----------------------|
| a. Undesirable and mean | b. Right action |
| c. Bad deed | d. Good and bad deed |

5. With what mentality we should live in the Society?

- | | |
|----------|-------------|
| a. Angry | b. Malice |
| c. Envy | d. Tolerant |

6. What can not be done to other if there is co-existence?

- | | |
|---------------------|---------------------|
| a. Inreligious deed | b. Unfriendly deed |
| c. Bad deed | d. Dishonoured deed |

B. Fill in the gaps :

- _____ is not for religion.
- Patience is _____ .
- Life without religion _____ .
- Prevails peace in the society by _____ .
- We have self and _____ liberty.
- The Association of human right was established in _____ .

C. Match the group of words from both the sides :

Left	Right
1. Religion teaches human being	1. there is no malice.
2. In the whole human society	2. learns how to love others.
3. In the mind of the man of meditation	3. the Association of human right. was established.
4. The people of other faith	4. want of peace is prevailing.
5. If civilized	5. to be good.
6. On the 20th December of 1930	6. never make inferior.
	7. Patience is a divine quality.

D. Answer in brief :

1. Who is the symbol of incarnation?
2. How prevails co-existence in the society?
3. By what conduct the darkness of human mind is removed?
4. Why should the people of other faith not be neglected?
5. Who are respectful to democracy?

E. Answer the following questions :

1. State the qualities of religious co-existence.
2. Give a description of religious influence in the human society.
3. Describe how we are benefitted by religious practice.
4. Explain why you should love your motherland.
5. Discuss the necessity of democracy.
6. Give a concept of human rights.



CHAPTER TWELVE

Nature and Environment

Man lives in nature and environment. Not only human being but also other living beings require nature to live in. There are four fundamental elements in nature. These are the earth, heat, water and air. Man and all other animals are created with those elements.

We all of us know, environment is formed with all around us. There are trees and plants, house and residences, beasts and birds, roads and high ways, rivers and drains, hills and mountains and many more. All these are the part and parcel of nature. These elements are very important for living beings to keep good health. If there happens any loss to them the ecological balance is hampered. So we notice that from the very beginning of the formation of human society the human beings have a deep attention to nature. There exists a vital relation between Buddhism and environment. The basic sources of Buddhism are nature and environment. The birth of the Buddha was not in the palace but was underneath the Shala trees of the Lumbini grove. He embraced nature as soon as He was born.

Not only that you must have observed Him to mix with nature and to learn lessons from it from His child-hood to boyhood. Even being the

prince He had a deep friendship with nature and environment. Many a time He was not found on the occasions of the palace. Then He was found to meditate with concentration under a tree of the garden of the palace beside a lake. After renunciation while searching for cessation of sufferings He did not go to any crowded city but went to embrace nature. He was absorbed in meditation with silence under a certain tree. The prince Goutama had a close observation on nature and environment. He possessed a close intimacy with nature. So from the very inception of His propagation of doctrines there were the presence of so many elements of nature and environment. For example-'He said, from the broken root the tree can grow once again. Similarly , if the greed is not totally destroyed then the enemy like greed may grow from time to time. Thus it can harm human being in many ways. As the land goes unfertilized for grass and weed, so human mind may also be polluted due to anger greed and malice.'

The Buddha spoke not only about tree, creeper and leaf, He felt, a great love for other living beings grown in nature too. He said, 'The living beings of long, big, middle, small or little in size wherever they live far or near who are born or to be born may all of them be happy'. It is rather surprising to think over such a nice utterance of humanity.

Other than this, the Buddha had a keen interest for the protection of all elements of nature. Because the Buddha realised that the trees are not only beauty of nature but also they are part and parcel of human life. The beasts and birds are also born of their own environment.

The natural environment is very important in human life. The role of trees to protect environment is extraordinary. For that reason it is said that the earth without trees, the existence of life is quite out of imagination. The forests of the country play an important role for the protection of the natural environment. The weather and climate are also important to protect ecological balance. That is why, the people should be made aware and connected to protect the country from natural disaster. Comprehensive measure should be taken for tree plantation and forestry.

There was a tendency of tree plantation at the time of the Buddha too. The solitary forest and peaceful environment are important for meditation. The King and wealthy merchants built most of the monasteries and residences in the forests surrounded by the shadows of the trees-eg. Jetavana Vihara, Bishakharama Vihara, Amrakanana Vihara, Benubana Vihara etc. Along with all these monasteries (Viharas) there were gardens, ponds and wells for drinking water. The whole area of each monastery was full of various type of trees and plants. Before the prayer



The diversity of living beings with nature and environment

Nature and environment

hall there were the gardens of different kinds of flowers. Apart from this, there were medicinal trees with plants and leaves, twigs, flowers and fruits. At that time the trees, twigs and leaves, roots etc. grown in nature were used as medicines of diseases. In the holy Book of Mahabarga He told about the use of five kinds of remedy like fat, butter, oil, honey and mollases.

Jibaka was the personal physician of the Buddha who was well versed in medicine. He said that all the trees, creepers, twigs and roots found on earth are medicines. Among the creepers and leaves, the leaves of nim, tulsi and cotton were useful. Moreover, among the fruits haritaki, bahera, amalaki, pepul, chilli, birang etc. were worth mentioning. Then we have to know that the trees, creeper and leaves, fruits and flowers are the life saving medicines too. The qualities of fruits are very useful to save health.

Very recently the geologists have given emphasis on creation of forests and their protection. As there were the thoughts of nature and environmental protection during the Buddha's period, later on it was found in the regime of the Buddhist Kings. Emperor Ashoka enforced an order to preserve the diversity of living beings. He declared that it would require to have a permission from the authority concerned to cut the trees in his Kingdom. Exhibiting shows with the birds and the beasts were forbidden. Apart from this sacrificing the beasts on any occasion of royal feasts was totally prohibited.

The duty of the protection of environment involves not only the Govt. or organisaton or individual, the duty is for every citizen and person. Those who are being associated with environmental pollution they should be alert. The people involved in environmental pollution for more profit should be marked out for punishment.

If the diversity of living beings be destroyed, the ecological balance will be hampered. Moreover, when nature behaves adversely due to ecological imbalance, then natural calamity occurs. It causes to happen the dangerous

accidents like storm, overflow of water, flood, excessive heat and earth quake. We have to be cautious to protect ourselves from all these natural calamities. We should be aware of finding out their causes at first. Along with this, we have to take other preventive measures too. Specially, we have to earn knowledge on overflow of water and earth quake. Everybody should possess conception and preparation for all these happenings. We should be conscious to take measure of rescue and safety after calamity.

Exercise

A. Put tick (✓) mark against the right answer :

1. How many fundamental elements are there in nature?

- a. Four b. Five
- c. Six d. Seven

2. In which holy Book there is about medicines?

- a. Dharmapada b. Mahabarga
- c. Jataka d. Khuddaka Patha

3. What was the name of the personal Physician of the Buddha?

- a. Jibaka b. Janaka
- c. Sibaka d. Saraka

4. How many medicines the Buddha told about?

- a. Five b. Seven
- c. Ten d. Twelve

B. Fill in the gaps :

1. There are four-----elements in nature.
2. The beats and the birds are also born to their-----environment.
3. To protect environment the role of-----is extra ordinary.
4. There were the gardens of different kinds of-----.
5. The rule of exhibitting different-----with the beats and birds was forbidden.
6. If the diversity of living beings be destroyed -----will be hampered.

C. Match the group of words from both the sides :

Left	Right
1. In nature and environment	1. the ecological balance will be hampered.
2. The origin of Buddhism	2. enforced an order to protect.
3. During the Buddha's period there	3. human being lives on
4. To protect health the fruits	4. is nature and environment.
5. Emperor Ashoka for diversity of living beings	5. was tendency
6. If the diversity of living being be destroyed	6. qualities are numerous
	7. should earn knowledge on

D. Answer in brief :

1. According to Buddhism which are the four fundamental elements in nature?
2. Which place the Buddha said to be the best for meditation?
3. What depends on environment?
4. Write the names of some medicinal creeper, leaves and fruits.
5. Who was Jibaka?
6. Write the names of some monasteries surrounded by forests.

E. Answer the following questions:

1. Describe how nature and environment benefit the human beings.
2. Give a description on medicine.
3. Narrate why the diversity of living being is necessary.
4. Describe the importance of the protection of nature and environment.
5. What did the emperor Ashoka do for the protection of environment?
6. Give a description why the Buddha liked the peaceful environment surrounded by shadows.

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শিক্ষা নিয়ে গড়ব দেশ
শেখ হাসিনার বাংলাদেশ

Killing of living beings is a Great Sin.
- Goutam Buddha.



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